

# Central-Blatt and Social Justice

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## The Fugger City of Charity

### Model System of Housing Aged Indigents

"A study of the charitable foundations of the city of Augsburg," the Bavarian *Caritasblätter* declared in 1910<sup>1)</sup>, "must include thorough knowledge of the importance of the mighty Imperial City and its citizens, courageously eager for sacrifice." The history of charity of Augsburg is civic history, history of the old Holy Roman Empire of the German Nation, Church history, because it is living evidence that the "Augsburger" proved their Christianity by deeds. By way of illustration, a brilliant example.

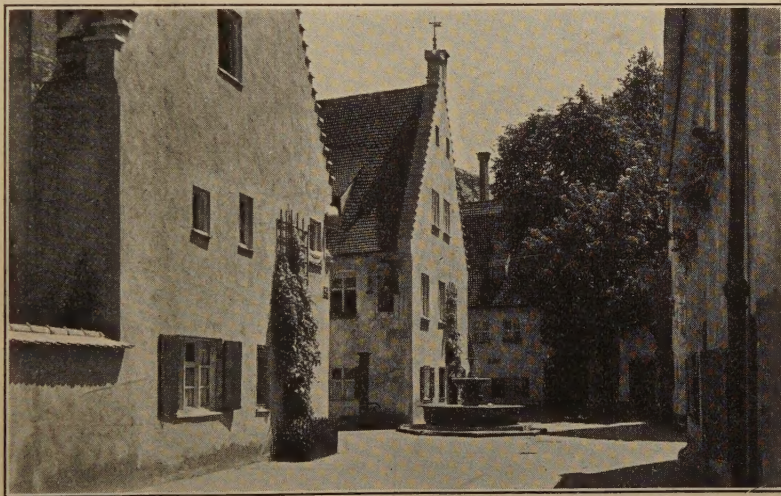
In 1367 the first of the Fuggers known to us, Hans, a weaver, came to Augsburg from the Lech bottoms, where centuries before the power of the Fuggers was

broken. For a while he practiced his craft, later trading in products of the loom. This industrious, capable man, who had acquired considerable knowledge and experience in his contacts with men from different parts of the world, was able to leave his heirs a patrimony of no less than 5,000 florins, a large fortune for the times.<sup>2)</sup> His descendants increased their business knowledge and experience, worked, traded and constantly acquired great means and growing esteem. A century later the legacy of the Fuggers already amounted to 245,000 florins in cash.<sup>3)</sup> Their wealth was drawn principally from international trade and mining, the latter carried on in a dozen countries. Ultimately they became the money-lenders of Europe, the financiers of

princes, kings and Emperors. The second Jacob Fugger could pen the proud statement to Emperor Charles V.: "It is also known and evident that Your Imperial Majesty could not have acquired the Roman Imperial crown without my assistance."

In 1511 the brothers Ulrich, Georg, and Jacob Fugger—the last was the most influential—gave thought to a plan which took the shape of a generous foundation. Still in existence, it was intended to grant some of the

poor fellowmen of the founders an opportunity to partake of the great gifts of fortune they themselves had been blessed with. They set aside 15,000 florins<sup>4)</sup> for the purpose of providing dwellings for poor people at a nominal rent. Before the end of the year the Fuggers purchased several pieces of property in the



so-called Kappenzipfel, outside the city walls. Hence 1511 is properly the year of the founding of the "Fuggerei".<sup>5)</sup> But it was only five years later the first houses were erected, some of which were immediately assigned to the poor. A document signed by Jacob Fugger on June 6, 1516, declares: "In praise of Almighty God, in devout veneration of His Virgin Mother Mary, and of the heavenly hosts, for the furtherance of the salvation of his soul, and for the benefit of some poor needy inhabitants and citizens of Augsburg, craftsmen, laborers and others, who do not wish to beg, the rent shall be in part remitted without special obligation, and comfortable dwellings shall be provided;" for which purpose he had already "purchased houses, court equipment, gardens and larger

<sup>4)</sup> About \$32,500.

<sup>5)</sup> We have retained the term Fuggerei since it is used in the Catholic Encyclopedia as well as in the In-

<sup>1)</sup> L. c. p. 3.

<sup>2)</sup> Present equivalent, about \$11,000.

<sup>3)</sup> About \$550,000, present value.



plots," and had caused "houses to be erected." The motive for such exemplary action on the part of the Fugger family was gratitude towards God for the material blessings its pious members were permitted to enjoy, and that truly Catholic social conscience, which obliges the strong, in the name of the great Prime Owner, to provide for the weak. To that conscience the Fuggerei gives testimony, significant in the history of the world.

In 1519, frequently erroneously quoted as the year in which the Fuggerei was founded, 39 buildings had already been erected. In 1532, the city of charity of the Fuggers was completed, numbering 52 houses, with 104 dwellings. Originally the complex was known as "arme leuth wohnungen", poor folks' dwellings, later as the "fuggerhäuser am kappenzipfel", the Fugger houses at the "tip of the cap", an ancient appellation for the locality selected for the unique charity. Since 1548 the designation "Fuggerei" is in common use. The foundation is not intended for the benefit of employes of the Fugger enterprises but for poor citizens of Augsburg; it was, therefore, purely charitable and not motivated by self-interest.

It is impossible to discover a pattern, of which the Fuggerei might be a copy or an adaptation. Possibly the Fuggerei knew of the settlement of small dwellings in Ghent (beluiken), but no similarity between the two is noticeable.

The document instituting the foundation of

ternational and the Britannica. Fugger Foundation, Fugger Village, Fugger Settlement, or more specifically Fugger Old Folk Colony might be more suggestive of the character of the remarkable establishment.—The International Encyclopedia has this brief descriptive statement: "Ulrich, George and Jacob, the sons of the beneficent Jacob, bought houses in one of the suburbs of Augsburg, pulled them down, and built 108 smaller houses, which they let to citizens at a low rent. This was the origin of the 'Fuggerei', which still remains under the same name, with its own walls and gates." (Vol. VI., p. 329. 1898).

Singularly enough, The Encyclopedia of the Social Sciences, in the article on the Fuggerei, by Jacob Strieder, fails to refer to this distinctly social foundation.

the Fuggerei is dated 1521. It begins: "In the name of the Holy, Indivisible Trinity, also of the Mother of the Almighty and All-Holy, the Virgin Mary, and of all Saints of God, in praise of God and in gratitude for the goodness and the fortunate condition, which He has thus far granted us in our commerce with temporal goods." Further it ordains that the houses in the Kappenzipfel shall, for the love of God, be assigned to pious and poor day-laborers and craftsmen, "who have need thereof" and for whom they are most appropriate. For maintenance of the buildings each shall pay one florin<sup>6</sup>) annually, each shall replace anything

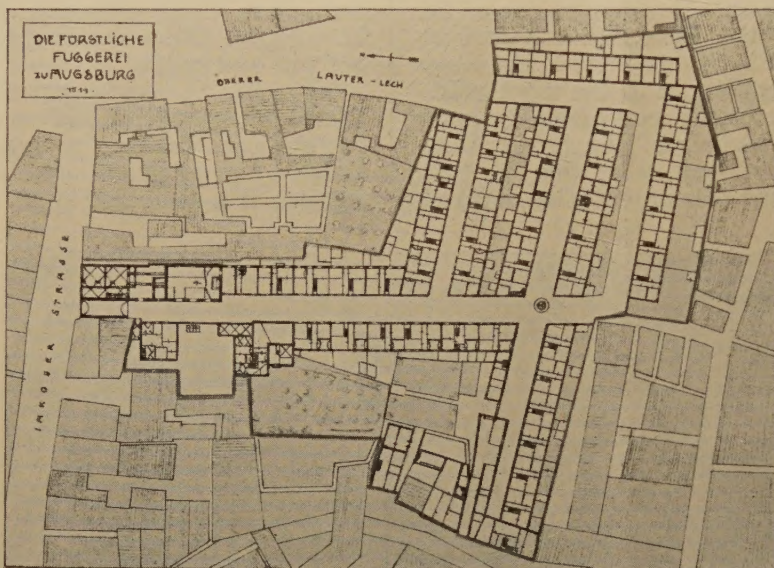
he may have broken, and in addition each tenant, young and old alike, shall recite one Our Father, Hail Mary and Apostles Creed daily for the founders, their ancestors and descendants. — If any one's economic condition improved materially during his residence, he was obliged to leave the Fuggerei, a provision, which to enforce, has not been necessary during the last several decades.

Single persons were not accepted, only families being admitted, including, in accordance with the original practice, those with small children. Married children were not permitted to join their parents already residing in the Fuggerei. Widowed persons were allowed to remain until they remarried; they were, however, obliged to live two in a dwelling. Essential requirements for admittance were membership in the Catholic Church, practice of religion, worthiness, need, and right of domicile in Augsburg. In 1731 a contribution of a further gulden (worth perhaps \$2 according to present values) annually was exacted for the support of a priest attending the Fuggerei.

Applications for admission were naturally very numerous. As early as three years after its completion Hieronymus Fugger intended to

\*) The other illustrations, selected from a large number, show several attractive streets, with quaint dwellings, and cozy, shaded nooks; they enable one to appreciate, in a measure, the author's reference to the tidiness, picturesqueness and medieval charm permeating the "city of charity."

6) About 50 cents.



The property of the Fuggerei is indicated on the plat by a shaded line.\*)



add a foundation of 20,000 florins for a hospice. But the project was thwarted by the opposition of the City Council, dictated perhaps by denominational considerations.<sup>7)</sup> Conse-



quently, the founder changed his plans, and founded a similar charity on Fugger properties near Krumbach.<sup>8)</sup>

In 1548 three houses in the Fuggerei were turned into so-called "woodhouses", for the treatment of what was generally known as the "French disease", syphilis. The name given to this institution was derived from the "wood cure", a potion extracted from guaiacum wood (*guaiacum officinale lignum*), administered to patients as part of a treatment lasting several months, during which they were also held to take a variety of pills, wear plasters, and inhale vapors and smoke. The treatment was severe. Patients received the Sacraments of the Dying before undergoing it, and during a number of years as many as 10 to 25 percent died during treatment. The children of such deceased parents were maintained by the Fuggerei until they came of age. On their discharge patients were provided with food and clothing, "lest they collapse", and such as came

"bare and naked", which was not seldom the case, were clothed. —In 1560 a second "wood house" was equipped by Anton Fugger; it was to house "poor folk, afflicted with ruptures, stones, carbuncles and evil diseases." A third building was provided by the Fuggerei in 1583, the so-called "Schneidhaus", the equivalent of a surgical ward, for the poor afflicted with ailments demanding surgical treatment. An accurate record of the number of operations is preserved. These three institutions, which granted care and treatment entirely free of charge, bear witness to the practical, socially solicitous spirit, ready for sacrifice, of the founders and their families. It should be remembered, in this connection, that syphilis became epidemic in western Europe about 1490, ravaging country after country, while medical science was comparatively helpless in the face of so terrible a malady, which was supposed to be, although erroneously so, one of the first fruits of the discovery of America. In the light of this knowledge the "wood houses" of the Fuggerei assume the importance of a charity of great significance.

During the Thirty Years war the Fuggerei was severely damaged by the Swedes (1633). Since that time it has maintained no institu-



tions for the sick. The truly remarkable charity could be preserved and maintained only because the greater portion of the endowment funds were invested in the Tyrol.—

<sup>7)</sup> Not merely most Princes but also the Councils of a great number of Free Imperial Cities, enjoying to the full the right of self-government, promptly joined the Reformation. The belligerently anti-Catholic attitude of the Council of Nuremberg is well depicted in the Memoirs of Abbess Charitas Pirkheimer, Poor Clare of that city.

<sup>8)</sup> In Bavaria.



As late as 1879, Prince Leopold Fugger added 50,000 marks to this foundation to provide an extension, to include 12 houses. Lots were purchased, but construction plans were not carried out. The post-war inflation, which wiped out so many German fortunes, has probably definitely put an end to this plan.

At present the Fuggerei consists of 55 houses with 110 apartments. Applications are decided upon alternately by the branches of the Fugger family. Conditions for admission have remained the same. With this modification of the first rule: Families resulting from mixed marriages are admitted, but in this instance the father must be Catholic. Fifty-five years is the lowest age for admittance, proving the institution to be largely intended as a provision for old age. Applications for admittance may be filed after completion of the 45th year. Because of longevity of the inmates those striving for the privilege wait patiently ten, fifteen and twenty years before being permitted to move into the Fuggerei, that is, the land of sheltered existence and peace. The tenant of each apartment pays his gulden annually as a token of recognition of obligation, and another gulden for support of the priest; and daily he prays one Our Father, one Hail Mary and one Creed for the Fuggers dead and living.

Originally erected outside of the city walls, the Fuggerei has long since been surrounded by the expanding municipality. Nevertheless it remains a distinct section of the city, shut off from the rest of the community by four gates, surmounted by dwellings. The gates are locked at 9 o'clock in the evening, but even during the day no transient traffic is permitted to disturb the tranquillity of its streets. One can actually sense the peace of a mediaeval town in the Fuggerei: clean rows of houses, Swabian gables, high, wide-sweeping roofs, delightful groupings, perspectives and intersections, charming building ornamentation, cozy corners. The Fuggerei, in its entirety, occupies 6 1/16 square miles, of which 8793 square feet are taken up by streets and (only) 844 by the gardens adjoining the individual houses. From the viewpoint of hygiene the streets serve the purpose of courts. Everything is kept scrupulously clean. The water supply is adequate; adjacent to the Fuggerei flows an arm of the Lech, the Lauterlech. Since 1915 the sewage system is connected with that of the city of Augsburg. Each house is two storeys high, and contains two apartments, each with separate entrance from the street, consisting of 2 to 3 rooms and a kitchen, while a court, shed, and a small garden provide other features essential for a home. The dimensions of the living quarters average 180 square feet.

The Fuggerei's most precious possession are the quiet, contented people it houses. Each

lives a happy life of his own, well sheltered and protected in the great love, which was permitted to continue to function here throughout centuries, spared to an exceptional degree the devastating influences that, in the course of time, mar or destroy so much that is initially good. The Fuggerei in Augsburg is a paragon settlement of small dwellings, a pattern of an individual, unique method of old age care, that can scarcely be surpassed. May it also be a brilliant example of how the strong may provide for the weak, and how thus they should fulfill the law of Christ.

NAR,

Diocesan Director of Charities, Augsburg

### Allotment Plan Poor Goal For Farmers

With domestic-allotment legislation in Washington in the formative stage as this is written, it is impossible to discuss any specific measure. Several variations of the allotment plan have been proposed. Although differing in details, they have in common the purpose of giving farmers a return above the world price for that part required for domestic consumption of the farm products to which the plan is applied. This higher return is not to be a part of the price received by farmers for their products, but a bonus paid to them directly. Funds for the payment of this bonus are to be obtained by the collection of an excise tax from the processors of the products.

In the case of wheat, for example, it is proposed that the excise tax collected from millers on wheat ground for domestic use shall be 42 cents a bushel, the amount of the present tariff duty on wheat. As I understand it, the cost of administering the plan would be paid from the amounts collected in this way, and farmers would receive the balance. In measures under consideration in Washington this winter, it has been proposed to collect 2 cents a pound on live hogs, 5 cents a pound on cotton, and 4 cents a pound on tobacco.

As I have just indicated, the proposed excise tax on the processing of wheat for domestic consumption is exactly the amount of the tariff duty on wheat. The same is true of the proposed excise tax of 2 cents a pound on live hogs. But since there is no tariff duty on raw cotton, the proposed excise tax of 5 cents a pound has no relation to the tariff. This is true in the main of tobacco, also, for while there is a tariff duty of 35 cents a pound on unstemmed filler tobacco, the proposed collection for the domestic allotment on tobacco is only 4 cents a pound.

The domestic-allotment plan, therefore, can hardly be called a device to make the tariff



ties on farm products effective. It can more properly be called a device to pay farmers a bonus on certain products included under the plan. These bonuses are designed to bring farmers' returns somewhat nearer those of the highly-protected manufacturing industries, and thus in a measure overcome the terrific price disparity under which farmers have been suffering. The domestic-allotment plan is not so much a scheme to make the tariff duties on farm products effective, or to extend tariff benefits to farmers, as it is a scheme to pay bonuses to farmers to offset the lack of tariff benefits.

While the processors will pay the excise taxes from which these bonuses to farmers are to be derived, they will, perforce, pass them on to the buyers of their wares. It is absurd to think that processors would absorb them. In the final analysis, therefore, the consumers will pay these bonuses—along with whatever additions may be tacked on between processors and consumers in the way of pyramided profits. It is estimated that the plan would increase the price of flour at least \$2.00 a barrel, which would be an increase of 50 cents on the ordinary 49-pound bag. In short, the domestic-allotment plan levies tribute upon the consumers to pay bonuses to farmers. The justification claimed for this course is that, for so long these many years, the tariff has been levying tribute upon consumers for the benefit of manufacturers.

In this connection, it is interesting to note that in hearings held in Washington just before the Christmas holidays, the meat packers contended strongly that under present economic conditions they could not pass to consumers of pork products a tax of 2 cents a pound on live hogs. Consumers, the packers declared, would not and could not pay the increased prices for pork that would thus be made necessary. The result, they held, would be a greatly curtailed outlet for pork, which would leave farmers without a market for part of their hogs.

The domestic-allotment plan contemplates having some governmental department in Washington—at present the Department of Agriculture is favored over the Federal Farm Board—determine from year to year the amount of each product included in the plan that would be required for domestic use. This amount, of wheat, for example, would then be allotted to the different states; within the states to the different counties, and so on down to the individual farms. One measure under consideration in Washington provides that in order to share in the bonus allotments, farmers must consent to contract their acreages to the supply-and-demand requirements stipulated by the Department of Agriculture. Thus to take definite orders in regard to the number of acres to plant or the number of animals to breed would be a brand-new rôle for the American

farmer, and one into which, it is to be feared, he would not fit very readily.

The allotment plan can be considered applicable only to those products that pass through a relatively small number of gateways. To such products as eggs and poultry, passing through thousands of gateways, it could not conceivably be applied successfully. There would be wholesale bootlegging and evasion of the excise tax. With the possibility of a great increase in local slaughtering, it has been seriously doubted whether the allotment plan could be applied successfully to hogs. Its maximum applicability would be to wheat, cotton, rice, and tobacco. Indeed, it is of very doubtful workability beyond those products.

Very generally it has been conceded that some kind of an allotment-plan measure would be enacted either in the present short session of Congress, or in a special session or the first regular session under the new administration. I am wondering, however, whether members of Congress from the food-buying states and districts will blithely vote practically to double the price of flour to their constituents. The votes on the early McNary-Haugen bills were sharply sectional—food-excess states and districts being for the measures, and the food-deficiency states and districts being against them. It was not until it became evident that Mr. Coolidge in the White House would take care of any such bills as came along that Congress finally passed a McNary-Haugen bill. It is going to be exceedingly interesting to watch the line-up in Congress on this allotment plan. Already the eastern newspapers are pointing out the effect upon consumers.

From the farmers' side, there is no doubt that they need help. They are in desperate financial straits. By the tens of thousands they are losing their farms. The prices of things they sell average only about half as high as in the pre-war period (1909-14), while prices of things they buy are still above the pre-war average. Thus it takes two wagonloads of farm products now to buy as much farm and household supplies as one wagonload would have purchased in the pre-war period. It is because of the farmers' desperate situation that the domestic-allotment plan is receiving so much consideration.

The domestic allotment plan, so far as it is applicable, must be considered less objectionable in some respects than the equalization-fee plan or the export-debenture plan. Being a bonus, instead of a price-boosting scheme, it does not throw domestic prices out of line with world prices. It would not arouse other nations to retaliate against us for dumping—for its operation does not depend upon disposing of a surplus abroad. So far as it is applicable, the domestic-allotment plan is probably the best—or the "least worst"—of all the boot-strap-lifting plans that have been proposed.



But when all has been said for the domestic-allotment plan that can be said for it, it must be branded as wholly arbitrary and artificial, and, therefore, wholly uneconomic. It is simply an attempt partly to offset one artificial condition—the tariff—by creating another artificial condition. The domestic-allotment proposal is an example of the absurdities to which we are driven when we turn our backs upon natural laws and begin setting up artificial barriers and expedients. One artificial device calls for another, until we find ourselves overwhelmed with governmental agencies and bureaucracy.

National legislation that would benefit farmers most would be a tremendous scaling down of the tariff. That would permit foreign peoples to trade for larger quantities of our American farm products, thus broadening the demand, reducing surpluses, and improving prices. At the same time, scaling down the tariff would force domestic manufacturers to reduce their monopoly prices. Thus farmers could buy at world prices as well as sell at world prices. That would remove the crushing disparity under which they now labor. And the disparity would be overcome in a natural way. Instead of increasing the complexities of government and the number of employees, the government would be simplified, and the number of employees would be reduced.

Even if the domestic-allotment plan is enacted, and is applied to wheat, hogs, cotton, and tobacco, the net increase in the returns to farmers would be a mere bagatelle to what the tariff policy costs them. H. E. Miles, chairman of the Fair Tariff League, believes that all of the costs of our high-tariff system are ultimately shoved down upon farmers, because farmers are last in line and cannot shove them onto anybody else. Whether or not farmers carry all of the tariff load, they do carry a staggering proportion of it. While the proposed domestic-allotment plan would help somewhat in increasing the returns of farmers, these bonuses would not be a drop in the bucket in offsetting the tariff burden farmers carry.

And here is another angle generally overlooked in discussing this matter: Whatever gains farmers may make as a result of the application of the domestic-allotment plan, the trusts and monopolies, left in full possession of their tariff protection, can take away from them. The tariff has been a "mother of trusts." It has encouraged manufacturers to get together in trusts and monopolies to take full advantage of their tariff duties. Until this situation is changed, giving farmers increased returns through bonuses will only make them better "pickings" for the trusts.

When farmers ask for such legislation as the domestic-allotment plan, they acquiesce in all the iniquities of the tariff system from which they suffer so egregiously. Oh that farmers and their leaders would cease this acquiescence,

and demand not an unequal extension of privilege, but the abolition of privilege. That way lies real relief.

L. S. HERRON,  
Omaha, Neb.<sup>1)</sup>

### A Most Momentous Issue, Little Understood

When the inevitable occurred, the request on the part of the British Government for an adjustment of war debts, the American people, as a whole, were entirely unprepared for an intelligent discussion of the subject. The *N. Y. Post* did not, we believe, misrepresent the attitude of the mass towards the problem, as it presented itself to public opinion early in December, in the following statement:

"Until some of the calamities which the British note predicts actually come into being, our people will remain as stubborn and as stupid as their Congress."<sup>2)</sup>

Although we admit the accusation implied to be just, are not the leaders of the nation and the press to be blamed for the ignorance of the people regarding a question depending for its solution on knowledge of so difficult and intricate a nature as is that of international credit, exchange, and the transfer of wealth from one country to another? The citizens of a country filled with expensive high schools, schools of commerce and finance, colleges, should be prepared and able to meet a situation such as the one created by international debts with intelligence and knowledge, and to realize what results ignorance of these subjects must exert in the modern world. At least an intelligent, well informed minority, with sufficient influence to make known their opinion regarding the problem of international debts, should have been able to warn our people that the mere declaration, 'Europe must pay what it owes us!' could not constitute the last word regarding this matter, unless we were prepared to invite a still more complete collapse of the existing international financial and credit system.

Experience has in this case proven how utterly incapable is an unenlightened democracy, misled by a numerous class of Cleons, to cope with a problem of the nature referred to. Our people should have, from the beginning, understood that Great Britain must under present circumstances pay us in gold; and that, to do so over a number of years, would react on the international money market, and likewise on other markets, in a manner so detrimental that we would come to stand losses far greater than any advantage to be gained from the payments received. Moreover, that were it possible for us to force our European debtors to pay us, there isn't gold enough in the world to satisfy our claims, and that, even if there were sufficient

<sup>1)</sup> Mr. Herron is Editor of the *Nebraska Union Farmer*.

<sup>2)</sup> Excerpt from editorials, as published by the *N. Y. Times* on Dec. 3.



bold available, the transferring of the wealth represents would still remain a question of delicate a nature, because of the influence on international finance and markets, that no government would dare accept the responsibility inseparable from the transaction.

The problem is, in fact, one of the most momentous our nation has in its history been called upon to determine. Not merely the immediate future, but to an even greater extent perhaps the economic and social welfare of Europe and the American continent for years to come depend on the decision we must now reach. This decision will, moreover, affect every people that has been drawn into the orbit of the Euro-Asian-American system of finance and credit. And that means virtually the vast majority of all human beings now inhabiting the earth.

F. P. K.

### Those Who Hypothecate the Credit of Generations Unborn

Ever since the bursting of the South Sea Bubble, the first great debacle in modern times resulting from "frenzied finance", a little over two hundred years ago, every similar crash and panic has resulted in the exposure of the self-appointed managers of high finance and the credit system. This holds true of the crisis responsible for the present disastrous depression. The Swede Ivar Kreuger is merely the somewhat exaggerated prototype of a clan represented in every civilized country of the world.

The relevant case of two men, one of whom stood high in the council of the "Golden International", while the other was a dictator of national importance, is outlined by the *Nation*:

"Owen D. Young's testimony in the Insull case will profoundly shock his friends and admirers. It will be recalled that in January, 1929, Mr. Insull let Mr. Young in for a good thing by permitting him to have a four-thousand-share interest in Insull Utility Investments at an insider's price of \$12 a share, while the public was allowed to purchase at \$30 or above; it went to \$149. Mr. Young testified that he thoroughly approved of the capital set-up of this company, which was the one that brought the whole Insull structure crashing to earth. Mr. Young was the ideal stockholder. He testified on December 16 that he 'paid no attention to the investment and did not even read the annual report' of the company, not because 'I deal carelessly with investments, but because it would have made no difference with this particular investment. I could not have sold at any time in that period to make a profit or take a loss without incurring Mr. Insull's displeasure.' He did not even dare to ask about the status of the company when Mr. Insull came to him and demanded, in December, 1930, a \$2,000,000 loan from the General Electric Company. He promptly got the money because, as Mr. Young put it, 'he was one of our best customers,' and despite the fact that all banks had refused him further loans. When Mr. Young was asked if he inquired what Mr. Insull was going to use the money for, he replied: 'I, as Chairman of the Board of the General Electric Company, would not have asked Mr. Insull what he was going to do with the money.' So the General Electric went into the banking business

and lent its stockholders' \$2,000,000 to an already bankrupt concern. Within two months Samuel Insull was back asking Mr. Young to help him stave off his bank creditors, which Mr. Young was able to do for a few weeks. This is only part, and perhaps the least damaging, of Mr. Young's testimony...."

Socialism and Communism are commonly assumed to have their main root in the discontent of the masses over the inequality of wealth, as it exists in the society of the present. While this condition is undoubtedly responsible for the seemingly ineradicable urge to establish a system holding out the promise of economic equality, the all too apparent abuse of the power wealth in capitalistic society confers on those commanding it, is a constant incentive to depose them as their originals, the early bourgeois, served the incumbents of decadent monarchy.

Why is it that a Mussolini and a Hindenburg can today, just as could a Napoleon Bonaparte over a hundred years ago, command the respect and enthusiastic support of a vast number of their countrymen, while the actions of the Morgans and Rockefellers merely arouse the suspicion of the masses? Even when men of the Napoleonic type pursue a false course, the people follow willingly, as they, at least in the beginning, followed even Lenin, because they believe such leaders to be seeking to attain the common good, and not merely engaged in the selfish task of increasing their personal wealth at the expense of everybody else. It is, in the last analysis that most contemptible of all vices, greed, which, elevated to the rank of a Sacrament in acquisitive society, inclines the mass to revenge and incites them to rebellion.

Napoleon Bonaparte held in utter contempt the prototype of modern financiers, Gabriel Julien Ouvrard, and kept him at arms length, much to the chagrin of the extremely clever financial schemer, who, in consequence, lost some for him truly golden opportunities to enrich himself at the expense of the nation. Son of the Great Revolution though Napoleon was, there probably remained to him feudal convictions, rooted in Catholic tradition, that made him fear the men intent on shackling the nations and their earning power by means of paper chains, those bond issues which hypothecate the credit of generations unborn.

On the other hand, it is no mere accident, the first wild orgy of speculation in modern times should have been inaugurated in Calvinistic Holland, where, towards the end of the 17. century, tulip bulbs were gambled in to an extent not reached again until wheat, cotton and pork were made the playball of bulls and bears in the pits of our exchanges. It is, furthermore, significant that John Law, although he operated in France, should have been a Scotchman. The native of a country than which none was more earnestly devoted to the doctrines of Calvin.

F. P. K.



## A Catholic Manual of Social Science

From South America, a land of revolution and generally not credited with a reputation for scholarly research, has come to us a work by a Catholic economist. It is in Portuguese, the title being "Esboço de uma Introduçao á Economia Moderna"<sup>1</sup>) (1930, Rio de Janeiro), and has for its author Alceu Amoroso Lima, who writes under the name of "Tristao de Athayde". In its general make-up the book has some analogy with Père Antoine's "Cours d'Economie Sociale", though it does not go into that author's careful analysis of economic topics. But it indicates wide knowledge of the literature on the subject in several modern languages. In fact, English, French and German authors are often quoted and the theories of men like A. M. Weiss, O.P., Pesch, Perin, Albion Small, Werner Sombart, Max Scheler, Sorokin, Othmar Spann, Weber and Wiese are cited.

The four parts of the books are entitled: 1. Economic Paganism; 2. Medieval Economy; 3. Economy of Naturalism; 4. Neo-Naturalism.

Dr. Lima proceeds from a thoroughly Christian viewpoint in his discussion of these subjects. What is especially noteworthy is his emphasis on "a spiritual world-view" in the study of economic problems. He holds that even as regards social and economic problems, a writer can consider history fully—even within the limits of a summary sketch—only by first stating his attitude toward the Divine. "And what are," asks the author, "the principal attitudes that man can take in presence of the problem of the supernatural? I see three: Either man confounds God with the world and himself; or he adores God as a supreme Reality distinct from himself and the world; or he denies God as a transcendent Being, considering the world and himself as the supreme and only realities."

In the chapter on Scientific Capitalism, Lima quotes Sombart to the effect that a reign of Socialism is impending in our country. The German economist declares: "All the causes which until now checked the development of Socialism in the United States are either disappearing or are being changed into their opposite, so that according to all appearances the next generation (Menschenalter) will see its arrival."

A significant characteristic of the treatise is the viewing of isolated sociologic facts from a broad point of view. In fact, other scholars, especially in the field of Social Science, are beginning to recognize the truth that questions in their domain cannot be well treated as isolated phenomena but must be considered from a larger perspective. Some even think it necessary to view them from a philosophic point of view.

<sup>1</sup>) Introductory Outline to Modern Economics.

Thus Professor Karl Mannheim, of the University of Frankfurt, in his critical review of "Methods in Social Science", edited by Stuart A. Rice, speaks of the need of metaphysical reasoning in modern sociologic writings, a need also referred to by Dr. Lima. Mannheim has great respect for a painstaking gathering of facts and data, statistics and "cases", which loom up so largely in American sociology. But the proper interpretation and evaluation of such material implies verification and testing in the light of general all-inclusive principles. Mannheim writes as follows in the *American Journal of Sociology*: "Exaggerated 'methodological asceticism' often results in the drying-up of the sources of scientific inspiration and invention. In order to know social reality one must have imagination, a particular brand of imagination which I should like to call 'realistic' because it does not create fiction but exerts itself in binding together apparently unrelated facts by means of a vision of structural correlations which alone enables us to see the framework into which every fact, even the most casual one, is fitted. Like other qualities required for science, such as self-criticism, control of methods, etc., this realistic imagination must be cultivated through generations."<sup>2</sup>)

It is a source of satisfaction to find such opinions voiced both by Mannheim and Lima. They are a proof that the methods of former thinkers, who viewed all questions concerning man and society in the light of broad ethical and philosophic principles, and even "sub specie æternitatis", are still appreciated in this age of fact-finding and experimentation.

ALBERT MUNTSCH, S. J.,

St. Louis University

## Warder's Review

### News From Sybaris nova!

Out of New York recently came a statement strangely at variance with what was not so long ago considered a new birthright, the American Standard of Living:

"Needy children here are being provided with flour sacks in which the Red Cross is distributing Farm Board flour; they can be converted into useful children's dresses, men's shirts, quilts and a variety of clothing."

Viewing conditions the country over as they are today, and remembering the truly criminal wastefulness the American people were guilty of during the years of false prosperity, one is inclined to quote the old adage: "Pride goes before, and shame follows after!"

### Co-operative vs. Chain-Store, and Centralization

It is unfortunate, the American people, at liberty to choose between the chain-store and a consumers co-operative society, should have de-

<sup>2</sup>) L. c., Vol. XXXVIII, No. 2, Sep. 1932, p. 280.



vided for the former. From thousands of instances of the same nature, let us pick one for the purpose of demonstrating the result of that fateful decision.

A few months ago the Wonthaggi Co-operative Society of Wonthaggi, Victoria, Australia, held its half-yearly meeting; not alone was the Committee able to assure the members of their sound financial position, but the general manager and secretary reported profits had allowed a rebate or dividend of 3s.4d. in the pound, while sales for the first half year were 61,000 pounds, or \$300,000 in a round sum.

But this is not the entire story; the Committee reported it had granted scholarships to the Technical School, and to all other schools in the District in which this Society operates. On the other hand, the chain-stores divide profit with nobody outside of the narrow circle of executives and stockholders. And worst of all, they withdraw from the localities where they operate the money obtained from their customers to some metropolitan center, and in many cases from the Midwest to the East.

Unless we decentralize industry and commerce to an extent granting the countryside the possibility to develop both economic strength and local culture, it must degenerate. At present, the great industrial, commercial and financial centers of the country are exerting an influence on rural America, especially the Middle West, the South, and the Far West, akin, to mention but one parallel, to the results of the terrible cupping practiced by England on Ireland in the 18. and 19. century. Portugal is, moreover, no more of a mere dependency of Great Britain, than is rural America of financial New York.

### The Spanish Cortes "Obeyed Orders"

On the very day that saw the December issue of our monthly off the press, the *Saturday Review*, of London, published an editorial supplying the information regarding the motives of Spanish Liberals and Socialists we had said a well-informed man speaking his honest convictions should be able to supply.<sup>1)</sup> The outspoken individual is Professor Unamuno, Rector of Salamanca University, who, during the dictatorship of General Primo de Rivera, had been exiled to some lonely island, as an excessive critic of King Alfonso and the government. Evidently a disillusioned man, he has now spoken out, and how? To quote the *Saturday Review*:

"A continuation of the Inquisition' is about the mildest term of reproach applied by Salamanca's sweet-voiced son to the new regime, which, he goes on, 'only uses the police to invent dangers in order that the authorities may indulge in persecution to their heart's content.' Others may have thought the same; some may have said it; but suspicion and affirmation were

at once blanketed by a thick coat of slobbering dementi from the mouths of Socialist tag, Liberal rag, and mugwump bobtail throughout the world. Now, unless they declare Professor Unamuno mad, they will have a nasty morsel to chew. It is their erstwhile idol who declares that 'members of the present Cortes never voted according to their conscience but merely in obedience to orders,' and that the grounds alleged for the suppression of the Jesuits in Spain were no more than a cloak for the confiscation of their wealth."

That Professor Unamuno's exposé should not have been conveyed to the press of our country, would seem to indicate news of this nature to be carefully censored, perhaps for reasons known best to the Grand Orient of Paris. So frequently accused of having fostered the Spanish Republic, whose father, the *Saturday Review* believes, is the ambition of academic grumblers, while it has for its mother "that dark wench, Continental Freemasonry."<sup>2)</sup>

### From General Plenty to Widespread Want

Just one year prior to the in its consequences so disastrous financial and credit debacle in the fall of 1929, the *Atlantic Monthly* printed a translation of the Journal of Francois, Marquis de Barbé-Marbois, written during his journey, in 1779, through some of the Colonies at war with the mother-country. Jotting down impressions and observations at Brookfield, Massachusetts, on September 6, the Frenchman declares to have found everywhere "an air of comfort and even of abundance; not a single beggar, not a man whose unfortunate appearance troubles the pleasure that we have in contemplating the abiding place of happiness and liberty."<sup>3)</sup>

Even more so than these statements on the fortunate economic condition of the people observed by Marquis Marbois, the further remark, intended to emphasize the state of common prosperity discovered by him to exist in New England, must seem to us today akin to the poetic fancy of a writer speaking of the Golden Age or some future utopia. "One day when we had a superfluity of provisions we said to our host, 'Give these to the poor.' He could hardly understand what we meant, and no poor were to be found."

Tales of this kind, related to the harassed Europeans of the time, made America appear to them a new Promised Land, to be sought not merely by the oppressed of every nation, but likewise by all true lovers of humanity. One hundred and fifty years sufficed, however, to obliterate entirely this fair picture, so like an idealized landscape by Poussin; today the country swarms with unemployed and unemployable men, women, and young people of both sexes. The poor abound in city and country; in fact, everywhere throughout the countryside

<sup>2)</sup> Loc. cit. Dec. 3, 1932, p. 578.

<sup>3)</sup> Our Revolutionary Forefathers. The Journal etc. Transl. by Percy Noel. Loc. cit., Aug., 1928, p. 149.

<sup>1)</sup> Cfr., Pretexts Much in Vogue. Loc. cit. p. 270.



there are shacks sheltering families who, seeking to survive, accept a plane of living hardly above that of the dispossessed and exploited aborigines inhabiting some Reservation.

Such are the results of a nefarious system of economics founded in doctrines strangely at variance with Christian ethics.

### Misbranding and Misrepresentation

The excellent, and in their results farreaching efforts of the Federal Trade Commission to force discontinuance of misrepresentation in the advertising of certain medicinal products, paints, varnishes, toilet preparations, etc., etc., are all too little known, nor is the importance of the many other services this body renders the people generally recognized. Newspapers and magazines do not herald decisions of the Commission to the reading public.

On October 29, the F. T. C. published a list of no less than 15 stipulations arrived at with that many business firms, all of whom had agreed to discontinue objectionable statements contained in their advertisements. Among the different businesses affected by the agreements in the cases are the following: Rabbit breeding, stock remedies, electrical fixtures, cosmetics and beauty supplies, and medical products. In none of the instances is the name of the respondent made public, but the facts in each case are as follows (we shall quote but a few out of the total number of cases stated):

926—Exaggeration of Earnings, Designed to Secure Purchases.—A breeder of rabbits agrees to discontinue misrepresenting the profits that may be obtained in the business of raising rabbits.

927—Stock Remedies.—A manufacturer of an alleged remedy for an ailment common to cows, agrees to discontinue misrepresenting the therapeutic value of the product.

928—Medicinal Products.—A distributor of an alleged remedy for ailments of the stomach and intestines agrees to discontinue use of the word "Laboratories" in firm name and in advertising in a manner to imply ownership or operation of a laboratory in which the product sold is compounded, when neither owning nor operating such a laboratory; and to discontinue representing that the product is a competent treatment for diseases of the stomach and intestines, when such is not the fact.

931—Clothing.—A manufacturer of shoes agrees to discontinue the use of the word "Doctor" followed by a fictitious name, on infants' and children's shoes that are not made in accordance with the designs, or under the supervision of an orthopedist.

934—Toilet Preparations.—A manufacturer of toilet products including soap, creams, and powders, agrees to discontinue misrepresenting the effectiveness of a certain treatment for enlarged pores; to discontinue representing that a certain doctor was formerly chairman of an organization known as "American Society of Dermatologists"; and to discontinue use of the statement "These noted dermatologists unanimously found respondent's soap most effective of all beauty aids," when such is not the fact.

937—Coupons.—A distributor of coupons to be used by retailers in connection with the sale of their products, agrees to discontinue claiming to be a representative of Eastman Kodak Company when such is not the fact, and to discontinue representing that cameras or

other merchandise distributed are given free of charge when the cost is included in either the charge made for packing and shipping or the charge made for other merchandise.

A good deal of the criticism directed against "interference with business by the Government" may be attributed to the animosity aroused by activities and the controlling influence exerted by the Federal Trade Commission. Its annual Reports are deserving of much greater attention than is accorded them. In fact, many a man might now not deplore his losses had he read what the investigations of the Commission revealed years ago regarding pyramiding, combines, and other endeavors engaged in by financial groups for reasons best known to themselves, but ultimately always expensive to that patient something called the public.

### Contemporary Opinion

The supreme task of the next twelve months is for the nations in co-operation to remove the overhanging menace of armaments, to achieve some measure of monetary stability, to cut away the thicket of tariffs and trade restrictions, and to allow the commerce of the world to flow once again into more natural channels.

*The Economist, London*

Soil erosion is the most serious continuing farm problem in the United States. No nation or race within historic time has been so wasteful of its agricultural lands as we of the United States.

H. H. BENNETT,

Senior Soil Scientist, Bureau of Chemistry and Soils, Dept. of Agriculture

"A shot in the arm." That's how the father of the latest proposal in farm legislation views his bill [intended to inaugurate the domestic-allotment plan].

"It is intended as a shot in the arm pending more permanent adjustment of such burdens as the farm-mortgage situation, trade barriers, and taxes."

Thus Representative Jones, Texas Democrat, describes his "domestic-allotment" measure for giving more money to the farmer at the cost of higher prices for bread, clothing, pork, tobacco, etc., for the rest of us.

The argument is that the prosperous farmers would at once start buying what the rest of us produce, make industry hum again, and make the h. c. l. worth all it costs, and more too. . . .

Here we have what promises to become a major issue of American politics.

*The Literary Digest*<sup>1</sup>)

What is immediately before us? Steadily debt rises and employment falls. The great corporations which depended on their surplus

<sup>1</sup>) Issue of December 31, 1932.



to pay their interest and dividends in hard times are almost stripped bare. Taxes will become increasingly difficult to collect, but at the same time a dole will be necessary to stave off starvation. The tide of bankruptcies will continue to mount, the cities, helpless to cope with the tax situation, will drift into bankruptcy themselves. There will be debt holidays and desperate attempts for "cheap money." Such floundering will profit us nothing. Our old system is done for, and the nation has got to swallow the fact that the price system is completely played out. We need look for no help from Republicans, Democrats, Socialists, Fascists, or Communists, for each group in its way is devoted to price also. A new system based upon a recognition and an understanding of our available energy must be devised. That is the problem before the people. It can be done. Are we going to set about it before it is too late?

*Harper's Magazine*<sup>1)</sup>

Unemployment and poverty in our land is not an act of God or a freak of Nature. The evil is with us and comes from us and from no unseen or uncontrollable source. . . . If our nation were stricken by plague, pestilence or famine, Christian people of every sort and kind would be up and doing. Our services would be devoted to the task of combating the evil at any cost, and if it were admitted that these evils arose from man-made conditions which could be removed, we should all be united in our demand for their removal and give our rulers no rest till the causes had been dealt with. . . .

Great industrialists tell me there is no sense in asking for work for the unemployed because there is such an abundance of commodities that anything in the nature of increased production is superfluous. They tell me that we do not need more coal, iron, steel, corn, or wool, timber or bricks. What is needed, they say, is consumption. I ask, why then should we economize, why not start consumption? . . . .

Let us have action here and now and prove to the world that Christianity can . . . organize to win a great war against this man-made evil of destitution in the midst of plenty.

GEORGE LANSBURY

in *The Times*, London

A . . . frequent contributor to the technical journals and reviews on questions of labor and management has proposed that if labor would contract with the managers to maintain a full crew of efficient help at all times, a long step would be taken toward industrial peace. This would be throwing one of the burdens of management onto the labor union; to that extent, labor would be participating in management

and would have some incentive to maintain high-class workmen among its members and, moreover, have an eye to plant efficiency for the purpose of maintaining wages. This, however, would involve formal recognition of the labor union, a thing which has become a bugaboo in the eyes of many American employers. The precise opposite indeed has, with a keen appreciation of human nature, been dubbed the "American" plan.

Yet, in the words of the Encyclical, unless the social nature of labor be recognized, labor "can be neither equitably appraised nor properly recompensed." Some complain that labor itself does not appreciate its own social importance and duties and is irresponsible. May not the irresponsibility of these unions be due to the fact that, the cooperative nature of production not being admitted by many employers, the unions have been given no responsibility commensurate with their place in the industrial process?

BERNARD W. DEMPSEY,  
in *Harvard Business Review*<sup>1)</sup>

For reasons yet inadequately explained, there are several million Southerners, white and black, now living in a handicraft age, buying nothing, contributing nothing to American life except crop surpluses and interesting mental and physical diseases. They remain a picturesque but horrifying dead weight upon the nation as well as on the South. Unnoticed until recently when the increasing depth of their poverty reduced many of them to startling savagery [?], they offer a contrast to the average American farmer that is one of the main differences between the South and the remainder of the country today. Intelligent Southerners pity them—and fear them—as much as anyone else, but only the novelists thus far have done anything about them.

Grace Lumpkin's novel, *To Make My Bread*, . . . presents a mountain clan at home and in town, the chronicle moving remorselessly through the process which industry imposes upon its human raw material. We see a family living upon a scale as low as that of the farmers on the Yangtse-Kiang delta who are suddenly dispossessed of their land and fed into a textile mill wherein steam is more valuable than human blood. The mill town is better than some—no worse than the average. Miss Lumpkin treats it kindly in some particulars. But such industrialism as this is a cancerous abomination and she knows it and proves it. The conclusion which most readers will share is that the hill billies would have died happier had they been permitted to starve to death peacefully in the mountains.

*Survey Graphic*<sup>2)</sup>

<sup>1)</sup> January, 1933. "Technology Smashes the Price System." An inquiry prepared under supervision of Howard Scott, Director of the Energy Survey of North America.

<sup>1)</sup> "Quadragesimo anno in the Business World." L. c., October, 1932, p. 59-60.

<sup>2)</sup> Loc. cit. Nov. 1932, p. 561-562.



## CATHOLIC ACTION

The Chaplain of the Apostleship of the Sea at Antwerp, the Abbé Boogaers, has installed 338 travelling libraries in ships at that port during the past year. Almost 12,000 volumes were thus put into circulation, and the Abbé reports that the books have been handled with such care by the seamen that they have come back in almost perfect condition.

The seamen themselves have contributed generously to the cost of this service, the administrative headquarters of which are at 9 Rue du Saint Esprit, Antwerp.

One of the most notable meetings thus far conducted by the Catholic Conference on Industrial Problems was held at Providence, R. I., during the middle of November. The large attendance at the Conference, sponsored by Most Rev. Wm. A. Hickey, Bishop of Providence, bespoke the growing importance and interest of the problems the organization is intended to discuss and the solution of which it hopes to expedite.

The lectures dealt largely with the burning questions of the day: the depression, unemployment, and organization of industry in accordance with the recommendations contained in *Quadragesimo anno*, etc. etc.

The Church of the Dominicans at Louvain was "filled with Catholic Flemish radio enthusiasts who had come to implore the blessing of God on the great apostolate of the Congress of Catholic Flemish radio broadcasting", reports *De Christelijke Werkgever*, speaking of the opening service, conducted on October 23. The sermon was delivered by Msgr. Cruysberghs, Vice-Rector of the Catholic University of the same city.

All the addresses, delivered during the various business sessions, had to do, of course, with radio and broadcasting. The General Secretary, Mr. Jan Boon, moreover, reported on the activities of the Catholic Flemish broadcasting service. It publishes *Radiogids*, with a subscription list of 2000.

The "Back to the Church" movement, inaugurated in Brazil a little more than ten years ago, is gaining prestige. The "Centro D. Vital do Rio de Janeiro", acting under the leadership of Dr. Alceu Amoroso Lima, has a membership of more than a hundred Catholic lay scholars, residing in various parts of the country. This organization publishes *A Ordem*. The efforts of this group are directed at the restoration of Catholic principles and ideals.

Because the social question is a burning one in Brazil today, as in almost every part of the world, Dr. Alceu is endeavoring to develop a specifically Catholic sociology. All the more necessary in Brazil, because widespread social unrest has been the concomitant of severe political and economic crises. There lurks, therefore, the possibility of radicalism, in spite of well directed conservative opposition. The non-Catholic Universities are turning out aggressive communists.

The establishment of a ring of Catholic clinics all over the country at which free advice would be given to the poor was suggested at a meeting of the members of the Catholic Medical Guild in Glasgow, Scotland, when the practical steps Catholic doctors should take to counteract the open and persistent advocacy of the limitation of the family at ante- and post-natal clinics and at public welfare centres, were discussed.

To extend the work of Catholic clinics at the present day admittedly was difficult, on account of the lack of Catholic doctors and of wealth necessary to make such a system a successful antidote to the birth preventers. A plan more favored by the meeting was to abolish these costly clinics and replace them by a national maternity service, as advocated by the British Medical Association, in which the family doctor, who knew the history of the patient and her social environment, would be the chief unit in the service. It was ultimately agreed to draw up a scheme on the lines indicated and submit it to the Archbishop of Glasgow.

## LUXURY

Trade Commissioner George R. Canty reports whereas the number of Berlin cinemas has only increased from 379 to 384 since June, 1930, the seating capacity has increased from 188,930 to 196,478.

Berlin's population of persons over 20 years old is now calculated at 3,394,000 persons; that is, there is now 1 seat for every 17 persons.

Large earnings of Gloria Swanson, movie actress, through her share of gross receipts of her pictures, were mentioned at the trial of Maurice Cleary's suit to collect \$45,000 from the star as her theatrical agent. In some instances, it was stated in arguments of opposing attorneys, Miss Swanson, now in England, sold her interest in pictures before the returns had been received and computed.

The sum of \$1,241,091 was mentioned as her share of receipts of "The Trespasser." Under her contract with the producers of "Love of Sonia," it was stipulated, she would have received \$630,370, and from "Sadie Thompson," \$776,539.

## CENTRALIZATION OF POWER

Warning against the modern trend in government toward centralization of power and surrender of the rights of the individual, Senator Hebert, of Rhode Island, in an address before the Association of Life Insurance Presidents at New York on December 8th, declared that "we must abandon the thought of appealing to Congress to cure all our ills, whether they be economic or political."

He asserted that "the more we look to government to cure our ills the farther we proceed along the road to centralization of power in that government. With every step in the centralization of power there must of necessity be a corresponding surrender of some of the rights of the people, and ultimately government by the people will cease to be a reality."

Calling attention to changes in the fundamental concepts of our Government, Senator Hebert pointed out that "there is practically no limitation upon the perennial activity of law making, of supervision, of investigation and of all the elements of paternalism."



"Increase of Government from 64 department clerks in 1800 to 600,000 in 1932, and expenses from \$4,000,000 in 1791 to \$4,000,000,000 in 1932, does not represent our growth by any means," he maintained, "but rather the profligacy of government generally, and the extension of its activities into fields where it was not designed to operate."

#### MASONRY

Dr. Walter Williams, President of the University of Missouri, has received from Ray V. Denslow, Past Grand Master of Masons, official notice of his appointment as Representative of the Grand Lodge of Ireland near the Grand Lodge of Missouri.

The official notice or patent, signed by Lord Donoughmore, invests Dr. Williams with the rank and dignity of a Past Grand Warden of the Grand Lodge of Ireland.

#### RACIALISM

"There is perhaps no better or more accurate barometer of the growth of pride in our own race than the consistent increase in our sales of sun tanned or brown skin dolls," declared W. B. Abbott, president of the N. V. Sales Company, New York, the Associated Negro Press reports.

This firm, established several years ago for the purpose of "glorifying the brown skin," has, according to Mr. Abbott, enjoyed a substantial growth from year to year, and to a large extent the ambition of the founders is said to have been realized. "It was our ambition," Mr. Abbott is quoted as saying, "to place in the arms of Negro children dolls of a darker hue in order that they might realize that white did not necessarily mean beauty to the exclusion of all others."

Vigorous protests against the personnel of the committee appointed by President Hoover to investigate reports regarding unfavorable conditions imposed on Negro laborers on Mississippi levee projects of the government were sent to Washington by contracting firms at Memphis. Objections were raised to the make-up of the body, consisting of three colored members and one white.

The southern contractors complained, the presence of a probe group composed so largely of Negroes would serve to agitate rather than ameliorate conditions. They argued that such a body would be unable to give an unbiased view of the situation. According to reports, colored laborers on the levee are held in a state of peonage by white contractors. They are required to work long hours for little or no pay and are often flogged as well as subjected to other abuses.

The committee was to have begun its probe November 10, but has been kept idle by a lack of funds.

#### MENTAL DISEASE

The Director of the Census announces the results of the fourth and fifth annual enumerations of patients in State hospitals for mental disease, covering the years 1929 and 1930. The report from which this summary has been prepared covers the mental patients in 163 State hospitals in 1929 and 164 State hospitals in 1930, together with, in each year, two Federal

hospitals. Approximately 80 per cent of all mental patients cared for in hospitals and other institutions in the United States receive care in these hospitals.

The total number of patients on the books of the State hospitals at the end of the year 1930 was 323,638, of whom 291,077 were in residence and 32,611 were on parole or otherwise absent. During the year 1930 the total number on the books increased by 11,555; during 1929 by 9,595, and during the nine-year period from the beginning of 1922 to the end of 1930 by 80,251.

The number of persons in State hospitals per 100,000 of the general population increased from 63.7 in 1880 to 236.1 on January 1, 1931, the number in 1931 being 3.7 times that in 1880. From 1904 to 1928 the number of patients more than doubled, and the increase has continued from 1928 to 1931.

#### ECONOMIC INFLUENCE OF POPULAR CUSTOMS

The influence exerted on the economic as well as the commercial life of a people by popular customs is not generally realized to be a factor of considerable importance. When, about a hundred years ago, the Christmas tree, then already popular in Protestant Germany, was first introduced into other countries, and about 1850 into our own, no one probably surmised the extent of the commercial value of this innovation. The following report, printed in *Canada Week by Week* (issued by the Canadian Government Information Bureau) illustrates this point quite well. As of November 26., it declares:

Activity has begun in many of the forests of Eastern Canada to meet the annual demand for Christmas trees. About 4,000,000 trees are cut for the market. The larger percentage of trees cut in the Provinces of New Brunswick and Nova Scotia are shipped to the United States, the New York City market alone absorbing from 200 to 250 carloads of Canadian trees. There are an average of 3,500 trees in a carload.

In Eastern Canada the favorite trees for Christmas are young firs or spruce, about 10 feet in height. In British Columbia the young Douglas fir is the most popular. Cedar, hemlock, juniper and pine of tender growth are also used when the more favored species are not readily available. The spicy odor of the balsam fir, with its short, flat, lacquered leaves of dark green, which render it easy and comfortable to decorate, make it particularly suitable for use as a Christmas tree....

Since the introduction of strings of colored electric lights for illumination the use of trees for decorative purposes both inside the home and on the veranda or front lawn promise to become more popular.

#### BOYS "ON THE ROAD"

Some months ago the country was startled by the declaration of the Federal Children's Bureau that there was an army of boys and young men, estimated at 200,000 strong, roaming the country. Even those parts of the letter, addressed to the California Probation Officers' Association by Mr. D. I. Bosschart, Chairman of the Boys Council of the Community Chest of San Francisco, which space permits us to quote, state the problem, and make an appeal the Nation should heed:

"A survey recently made by the Federal Children's Bureau of the Department of Labor, as well as the ex-



perience of our Welfare Agencies, reveals that there are literally thousands of our youth traveling aimlessly about the country. Hitch-hiking from town to town or traveling on brake beams and in box cars, panhandling an existence, these restless hordes of hungry and destitute youthful nomads create a problem that is indeed grave.

"Communities to which these boys wander have weighty problems of their own in point of relief and scarcity of employment. The prospects of having their burden increased is easily obviated by passing them on to the next community, which in turn exercises the same privilege. The effect on the minds of these youths is disastrous. In addition, there is danger of disease from exposure, poor food and accidents. The number of those diseased venereally is appalling. Boys as young as 15 in that condition have come to our attention. There is often the hazard of moral degradation from bad associates.

"To work out a correction we must strike at the source. Boys must be induced to remain at home and in their communities.... Interpretation by our leaders to the parents and boys of the sense of responsibility of the community and the assurance by its leaders to the parents and boys that it is willing to carry them through to the best of its ability from relief to employment will serve to dispel restlessness and cause boys to feel more contented at home. Your service in the vocational guidance, recreation and employment fields is of greater value than ever in this emergency."

#### CO-OPERATION

At a conference, held at Chicago on November 21-22, there was organized a National Co-operative Wholesale under the title of National Consumers Co-operative, Inc. Articles of incorporation and by-laws were drawn up and adopted by the representatives, twenty-six, of seven district wholesales.

Petroleum products, tires, etc., will be the first lines dealt in by the National Wholesale. As fast as consumers' demand for other lines of merchandise can be organized through the district wholesales, the National intends to broaden its activities. It will be owned by the district co-operative wholesales composing its membership, and will be controlled by a board of directors elected by representatives of these wholesales in annual meeting.

A special reserve for co-operative education, amounting to 3 percent of net earnings, was provided for. After this and other necessary reserves shall have been set up, the net earnings of the National will be rebated to all district wholesales purchasing through it, whether members or non-members, in equal proportion. They are to be paid in stock or in cash, as the organization may vote. The National will sell to co-operatives only.

#### CO-OPERATIVE TRADE ASSOCIATIONS

The formation of the co-operative trade associations is, *The Producer*, organ of the Co-operative Wholesale Society, of England, believes, a feature of modern progress towards the concentration and consolidation of the business of the societies with a view to more comprehensive service for the members. Annually recurring contracts—and conflicts as well—between the producers and consumers of milk led to the formation of the first of these trading committees. Then the new conditions in the collieries, imposed by the British Parliament,

called the Co-operative Coal Trade Association into being. Both have been working steadily and surely in the direction of awakening societies to a realization of the fact that supplies over the counter are not the sole services to be rendered to the members.

According to the same source, the bakers and confectioners, the chemists and druggists, the launderers, and the butchers are getting together now to set up specialized trade associations to watch the trend of events in those departments and secure adequate encouragement for the extension of their essential services. Evidently the Co-operative Trade Associations are rapidly developing in the co-operative organization, as known in Great Britain.

#### CHAIN STORES

Chain store men have every excuse for being upset, the *Business Week* believes, because of the widespread inclination on the part of municipalities to discriminate against the chains. "The new era was ushered in," the New York weekly writes, "at Palatka, Fla., and Portland, Ore., in 1931. Now the big map at the headquarters of the National Chain Store Association in New York is heavily plastered with ominous little silver stars denoting cities that have chain store taxes in operation, or under consideration."

The darkest day for the chains, however, is said to be the one on which the U. S. Supreme Court, reversing a lower Federal tribunal, declared constitutional the Indiana chain store tax law which called for a license fee of \$25 for every store over 20 in a single chain within the Hoosier state. Approval of this law—which was fathered by Curtis Bennett of Dillsboro, Ind., a traveling salesman for a Cincinnati coffee house selling to independent grocers—gave anti-chain interests the precedent they had long awaited. They were quick to follow up their advantage in other states and to carry the fight into cities that were legally able to enact their own chain tax laws.

#### STUDENTS' LOAN FUNDS

Fifty thousand dollars, bequeathed to the University of Missouri by Harry F. Diffenbach, a grain broker of Kansas City, was recently paid to the Students' Loan Committee of that institution in accordance with the testator's intention.

The income from this gift is to be loaned to young men and women of the state who are "deserving and needy", and who want to continue their education at the University of Missouri. Although the Board of Curators of the University are trustees of the fund, the Students' Loan Committee will lend the money in the same manner as other sums which have been given to the University for that purpose. The donor of the Harry J. Diffenbach Fund for Deserving Students died August 8, 1931. His entire estate was valued at \$400,000, and of this sum \$150,000 was left for educational purposes.

Loans have been available to students at the Univ. of Mo. for a number of years. More than 325 students were helped during the present semester, and about \$16,000 was used to assist deserving students who would have been unable to attend the University without some outside aid. This is an average of about \$50 per student. Nearly all of these are helping themselves to a degree, having accepted employment of some kind.



## Beginnings of the German Colony of St. Mary's, Elk Co., Pa. (1842-1843)

The thriving town of St. Mary's in Elk County, Pennsylvania, was founded in 1842 by the German convert Baron Gottlieb Heinrich v. Schroeter.<sup>1)</sup> The Baron had joined the Catholic Church in 1825 and intended the colony as a haven for the German Catholics in the large cities who were hard pressed by anti-Catholic bigots. In fact the settlement, which was then quite secluded and not easily accessible, offered the harassed Catholics not only a peaceful home but also a welcome place of worship. The original settlers could not see it in any other light than as an oasis amidst a desert of godlessness.

Certainly the beginnings were very difficult. A very instructive report about this colony, which was at first called Marienstadt, was published by Father Alexander Cziwtkowietz, Superior General of the Redemptorist Missionaries in America, in the *Annals of the Society for the Propagation of the Faith*, German edition.<sup>2)</sup> This report, dated Baltimore, October 12, 1843, declares: "When I had finished a retreat in Detroit, I returned immediately to Baltimore, where work was waiting on me which apparently was less apostolic. The confusing multiplicity of sects in the cities, and the attendant dangers that both parents and children might lose the Faith in an environment of this nature, had induced a number of Catholic Germans in Baltimore and Philadelphia to found a purely Catholic settlement. For this purpose they had bought, last year, 36,000 acres of uncultivated land for a very small sum of money. Some Catholics had asked my advice about this enterprise before joining the company. This had induced me to study the laws of the company. I saw that before long the enterprise would fail and the company break up in the near future. I expressed my views without further ado and gave my reasons. Nevertheless the colony seemed to thrive before my departure for Europe, and many families hastened to join the settlers. Soon after, however, the boom stopped, and, when

I returned to America the enterprise was approaching collapse. As many as thirty-eight families had already left the colony, and the original founders and twenty-six families, who still remained, saw no hope of making it a success but feared the entire capital invested in the enterprise might be lost and that this would cause the ruin of about one hundred families. In this extremity they remembered my ominous prediction and sent a delegation to me, requesting me to come to their assistance with my advice and authority. Their sad plight excited my pity, the more so since the cause of our Religion was also involved: Protestants and infidels had already begun to exult over the imminent failure and filled their papers with long tirades on this subject. A number of them drew the conclusion that Catholics were unable to establish permanent and stable institutions, while others inferred that unity and charity were not to be found among Catholics, and that the number of men who had compassion with their suffering brethren and tried to help them, were rare.

"I thereupon set out for the colony, and was received by the twenty-six families, who had been living under the greatest privations for a whole year, with such demonstrations of joy, as if my mere presence were sufficient to transform this accursed land into a terrestrial paradise. The next day I set out in company of the men, twenty-six in all, to survey the land. They carried the instruments and guns to shoot game and to protect us against wild animals, such as wolves and bears, which are still found there in great numbers. I began to determine the boundaries of the land bought by them by means of compass and map. Yet how surprised was I, when I found out soon after that these poor people had been clearing with great labor land which was not their own but erroneously regarded by them as theirs. I examined the surface carefully and drew lines of demarcation. Then I divided the land into parcels of 25, 50, 75, and 100 acres and marked the respective boundaries upon trees. I set apart the site where the future town was to be built, and I also drew up the plat for it. I advised them to build the houses in groups, and not to follow the usual plan of scattering them two, three, four and even five miles apart.

"The hardships which I had to undergo in surveying this land cannot be described. Only those who have seen or lived in the immense forests can form an idea of my experiences. In these forests, which are as old as the world and were never touched by any man's hands, you come across thickets at almost every step, roots of trees intertwined with branches hanging down to the ground, trees thrown down by age or storms in such a way that they are piled up on top of each other and form unsurmountable barriers. Since the sunlight cannot pierce

<sup>1)</sup> Reference to Baron von Schroeter and his efforts in behalf of German Catholic immigrants was made in C. B. & S. J., March, 1929, p. 395. A Rev. Fr. Sinclair, D.D., Rochester, addressing the Central Verein convention held in Buffalo in 1866, had, the item notes, related the beginning and the history of the St. Peter's Pence, "demonstrating how wonderful are the ways of the Lord who had in this important matter used a German-American layman, from Loretto, Pa., the celebrated convert Baron von Schroeter, as His tool to accomplish for the welfare of the Church what seemed impossible according to human wisdom." v. Schroeter's connection with the founding of a colony in Western Pennsylvania is also mentioned.

<sup>2)</sup> We translate from *Annalen der Gesellschaft zur Verbreitung des Glaubens*. Vol. XII., Einsiedeln, 1844, pp. 377-382.



this dense vault of leaves, the air is damp and the soil so slippery that you cannot procure a firm foot-hold, and are apt to fall with almost every step forward. The tract of land, which had been bought, measures nine miles in circumference. Since we could hardly cover three miles a day, we were forced to stay over night in the forest. In that case we made a big fire in the evening, a necessity during the cold weather of October. Lounging about the fire we ate our supper, which would not satiate us, owing to the paucity of our rations. We said our evening-prayers in common, and everyone made a bed as best he could and slept as well as he could. You may imagine that we obtained but very little rest, being exposed to frost, snow and rain. And yet I passed those nights most comfortably, engaged in estimating during those long sleepless hours the advantages the Catholic Religion would gain in the course of time from this work of civilization begun in the wild forests, unknown to the world and known to God alone. After that I reviewed in my mind the labors which others had wasted years ago, and I myself during the last three years caring for young American boys who were ready to become future missionaries of their country. I already foresaw in this new colony a refuge where Catholic boys and girls were safeguarded against the seductions of the world and the perversion of heresy, granting them the opportunity to grow up in wisdom without losing virtue. I pictured to myself, how a vocation to the priesthood might be implanted into the hearts of many, and how God would choose from among them His apostles for America. I visioned thousands of Catholics who on this very spot would range themselves around the Cross, the Standard of true liberty. I had a vision of how the recently organized congregation, a little daughter of the Church Universal, would grow with God's blessing like the trees in an oasis. In spirit I was already present at the celebrations of their feasts.

"Here, I thought, will be the place we shall point out to the German Catholic immigrants upon their landing in America, so that they shall no longer live in the cities until they have earned sufficient money for the purchase of a piece of land in this colony. Here will be the place, where they can gain their living without incurring the danger of losing their Faith and their soul. Here, finally, I seemed to foresee a peaceful resting-place for our own missionaries, who could live in accordance with the canon law and their Rule in their old age, when they would have spent their strength in apostolic labors. Such visions passed through my mind during those nights, and their effect on me in the morning was more refreshing than long and sound sleep.

"As soon as the sun came up, we resumed our hard work where we had left off the day

before; we showed the same courage but not the same strength, for we felt exhaustion increasing day by day, brought on by hunger and hard labor: nay, at times, when snow, rain and storms overtook us, we thought we could go on no farther. In such predicament, human energy alone can not sustain us; for what can man do when dampness and frost shake his whole frame and touch him to the quick, when high winds uproot trees of the largest dimensions, which might crush the workmen by falling. For six weeks I lived this kind of life in truly Indian fashion, not so unlike the life led by missionaries laboring among the savages. Before I left the colony, I surveyed the public roads according to the Government plots. You can now reach this oasis without running the risk of going astray, as happened so often formerly. More than once Catholics roamed about for days in the woods, beset by the terrible sensation of not knowing a way out. A Protestant minister, who was out hunting, disappeared forever. There is a great number of such forests; you will find them even in the best cultivated parts of the New World. Those who wish to establish new settlements do not need to go out West, where naturally the indispensable things can be obtained but rarely, and where the dangers are even greater.

"The tract of land of which I am speaking is situated in the State of Pennsylvania and the Diocese of Pittsburgh. The soil is fertile and there is plenty of water in rivulets and springs; the latter give sweet, pure water. The climate, on the whole, resembles that of Germany and furnishes everything necessary to a comfortable life. Therefore, the land is well chosen for development into a colony.

"When I returned to Baltimore, I found my confrères in great consternation, since I had not been able to write to them during my long absence. They harbored a thousand and one apprehensions regarding my fate. They were convinced I had lost my way in the forest and had died either of starvation or had been devoured by wild animals. When I returned, they naturally regarded me as a man who had come back from death to life, but had not yet been fully revived. Since I felt I was in good health, I laughed at them while they stared at me as at a ghost. Soon, however, I felt that the hardships had so completely exhausted me that I would be incapacitated for life. God did not deign to cut short my labors but granted me, after I had passed through a three weeks' illness, sufficient strength to perform my duties as a missionary. Would to God that I were able to found similar colonies at the same price of sacrifice. Gladly would I offer for each one not only my health but even my life."

Father Alexander Cziwtkowietz, C.S.S.R., report is undoubtedly very interesting. Yet all the hardships experienced by the good Father would have been unavailing, had not the muni-



science of King Louis I. of Bavaria saved the colony from certain ruin. Baron v. Schroeter, the founder of the colony, appealed in his financial embarrassment to King Louis and the munificent king came to his rescue. The Ludwig-Missionsverein granted an annual subsidy of 10,000 gulden, or \$7,500. In fact, in 1846 the annual subsidy was raised to 30,000 gulden, or \$22,500.<sup>3)</sup>

The colony was also advertised in Germany, e. g. in the *Augsburger Postzeitung* in 1845, Beilage 6; in the periodical *Sion*, Augsburg, 1845. Nr. 44. It was described by Rev. F. J. Salzbacher, *Meine Reise nach Nordamerika*, Regensburg, 1846, pp. 172 ff.: Die Kolonie St. Maria in Pennsylvanien.<sup>4)</sup>

The Redemptorist Fathers took charge of the colony as pastors, but left in 1849 to the most intense regret of the settlers. The Bishop of Pittsburgh applied to the Benedictine Fathers at St. Vincent, Pa., for priests to take charge of the colonists. The Benedictines accepted the offer and ever since have been the pastors of this congregation, which in 1916 numbered more than eight hundred families. In the course of time English speaking Catholics, mostly Irish, settled in the colony, so that in 1866 a special Mass with English sermon was introduced for their benefit.

The Redemptorist Fathers opened a Catholic school at St. Mary's, which they turned over to the Sisters of Notre Dame in 1847. These had come over from Germany in the same year and established at St. Mary's the first convent of German Sisters in the United States. These Sisters, however, likewise left the place and were succeeded in 1852 by Benedictine Sisters from Germany, who established the first American convent of Benedictine Sisters at St. Mary's. They have charge of the school to the present day.<sup>5)</sup>

The foundation of St. Mary's was beneficial to the Church of America in another way. Baron v. Schroeter interested King Louis I. of Bavaria in the welfare of the German Catholics in the United States. The king became one of the greatest, if not the greatest, single benefactor of the Church in this country. Baron v. Schroeter represented to the king that the sad condition of the German Catholics in this country could be greatly improved by the nomination of German speaking bishops in districts settled by Germans. The king entered into this plan, and since 1846 exerted himself for it in Rome through diplomatic channels. His negotiations resulted in the nomination of Father Neumann as Bishop of Philadelphia.<sup>6)</sup>

J. M. LENHART, O. M. CAP.

<sup>3)</sup> Kleinschmidt, Beda, O.F.M. *Auslanddeutschtum und Kirche*. Bd. II. Münster, 1930, p. 12.

<sup>4)</sup> Kleinschmidt, op. cit.

<sup>5)</sup> Kleinschmidt, op. cit., pp. 310sq., 316.

<sup>6)</sup> Kleinschmidt, op. cit. p. 12.

## Collectanea

While the land office in Pennsylvania was practically closed from the death of William Penn in 1718 until 1731, there were many newcomers to the colony who are said to have shown little respect for vested interests. Dr. James Logan, an early American scientist, wrote in alarm:

"We have many thousands of foreigners, mostly Palatines.... of whom fifteen hundred came in last summer, many of them surly people, diverse papists among them, and the men generally well-armed."<sup>1)</sup>

This statement is interesting for the fact of his mentioning the presence of "diverse papists" among these German exiles. It was to a trickling stream of immigrants of this kind and time the first German parishes of the 18. century in Pennsylvania owe their origin.

Those searching to discover the prototype of the first Benevolent Society established by German Catholics in America will be indebted to Rev. Henry Schorp, C.S.S.R., for the following information. Referring to the "German Catholic Beneficial Society", of Baltimore, mentioned in the December issue of our magazine, he tells us:

"The Catholics of Baltimore had several Beneficial Societies, both for the Whites and the Colored people, ere that time (1842). One of them had its origin in 1827. In 1838, St. James Indigent and Sick Society, undoubtedly connected with St. James' Church, was established. A similar society was established at St. Vincent's Church when St. James' was turned over to the Germans."

It was with this parish, St. Jacob's as it is called in German to this day, Rev. Schorp believes the "German Catholic Beneficial Society" was connected. In charge of the Redemptorists, it was attended by the Germans of Baltimore after old St. John's Church had been demolished, to make room for St. Alphonsus' Church.

Regarding the devotional books mentioned by us on the same occasion, Rev. Schorp writes:

"The old Catholic Directories frequently carry advertisements of two German prayer books, published by the Redemptorists, 'Der Gute Saamen', and 'Gelobt Sei Jesus Christus'. They were handled by J. Murphy & Co., of Baltimore. It is news, however, that publications of this nature were brought out as early as 1842."

The writer furthermore states, that the Directory for 1839 contains a notice of the "Elsässische Missionsbüchlein", also referred to by us, as brought out by a Jesuit. Rev. Schorp believes, its title to indicate it had been printed in Europe; "but," he adds, "it may have been a reprint." Perhaps some fortunate circumstance may still provide us with a copy of this booklet.

<sup>1)</sup> Quoted by Adams, James Truslow, *Provincial Society, 1670-1763*. N. Y. 1928, p. 189.



## The Central Verein and Catholic Action

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Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

### Fundamentals of Christian Solidarism

Man's superfluous income is not left entirely to his own discretion. We speak of that portion which he does not need in order to live as becomes his station. On the contrary, the grave obligations of charity, beneficence, and liberality, which rest upon the wealthy, are constantly insisted upon in telling words by Holy Scripture and the Fathers of the Church.

PIUS XI.,  
in "Quadragesimo anno"

\* \* \*

The Church contains within herself the great organizing principle of the human race. She is destined to bring together the scattered races, and to form thereof one well-ordered body. When all mankind, according to our Savior's promises, shall have been brought into the one fold under one shepherd, then will the work of creation be completed, the children of Adam will have achieved their destiny, and the entire human family will form that happy city which was foretold by the prophet Zacharias: "And Jerusalem shall be called the City of Truth."

ANTONIO ROSMINI<sup>1)</sup>

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The machine has made the whole world one economic unity. The world can maintain its present civilization by living as one whole society.

In this whole the constituent parts are nations. They must render social justice to inter-

national society, and international society must render distributive justice to individual nations.

M. S. GILLET, O. P.  
Master General, Order of Preachers

### Again: The Peace of Christ in the Reign of Christ

As 1932 drew to an end, just before the dawn of the New Year, His Holiness Pius XI blessed as the Intention of the Apostleship of Prayer the ideal proclaimed in His Encyclical of 1922, "Ubi arcano Dei", the program of His pontificate: The Peace of Christ in the Reign of Christ. As the month of January in particular, so the year 1933 as a whole is to evoke prayer and action directed towards the attainment of this aim.

The C. V. of men and women has, as possibly no other organization in the U. S., been consistently called upon by leaders, clerical and lay, to strive for the realization of the papal ideal, in accord with a resolution adopted by the convention of 1923, held in Milwaukee, declaring in part:

"Recognizing the blessings and benefits that flow from the reign and peace of Christ, and knowing that they can only be secured by the means which the Holy Father suggests, we will not tire in our efforts to make the world acquainted with the only remedy for its ills and sufferings and to establish the rule of Christ in every sphere in which we possess any influence. We will keep up Christian traditions in our schools and homes and will strive to embody the highest standards of Christian morality in our personal lives. Thus we shall carry out the wish of the Vicar of Christ and assist in lifting up the world from the abysmal misery into which it has been plunged because it deserted the ways of Christ."

At the present juncture, and the beginning of 1933, members individually and collectively, in societies and District and State Federations, should seriously question themselves: What have we done to redeem our pledge, made to His Holiness? And they might again study with earnest application the resolution of the same convention entitled "Action Toward International Peace", the pertinence of which both in 1923 and 1933 is readily apparent. On the occasion referred to, our organization recalled His Holiness had, on June 24 of the same year, in a letter to His Secretary of State, Cardinal Gasparri, reminded the nations interested in the question of reparations this complex issue should be studied in the light of Christian principles, which do not permit a separation of charity from justice. Continuing the resolution declared:

"As a concrete proposal the Holy Father invites the contending nations to constitute an impartial tribunal for the purpose of determining the ability of the debtor nations to make payment for the damages done in the war. The interests of creditor nations and all other nations that sigh after peace seem, therefore, to demand that nothing be required from the debtor which he cannot fulfill, or would deplete his resources and power of production."

<sup>1)</sup> Philosophy of Right, Vol. II., p. 287.



The convention voiced unrestricted agreement with the Holy Father's proposals, the justice and wisdom of which have since been amply vindicated, and its desire, the American government should exert its good offices with European nations in the directions suggested by him. Further than that, what has been done? The question of reparations has indeed been adjusted in a manner, but have our members cooperated towards the attainment of these ends? Have they helped shape the policies of our government and of those of other creditor nations? These questions, and the Holy Father's approval of the intention of the Apostleship of Prayer, are rendered particularly pertinent by the present situation, created by the War Debts crisis. How is it to be settled? With or without us? In the sense of the Encyclical on the Peace of Christ in the Reign of Christ, or in a manner bound to violate the principles dominant in His kingdom? The Pontiff calls anew to prayer, so that the Peace of Christ may obtain. But action must supplement prayer, and Catholic citizenship recognizes both to be its obligations.

#### In Defence of Conventions and Conferences

Who has not heard the argument, conventions accomplish little, and are therefore more or less useless? While such criticism is not entirely unwarranted, it overlooks the stimulating influence exerted by occasions such as the annual assemblies of the C. V. and N. C. W. U. and their branches in various states.

We remember a Bishop writing to the Bureau from the Philippines a few years ago he would wish for an organization just such as ours is, in those islands, and one is justified in asking, would conditions in Mexico be what they are today had a Catholic federation been organized in the country, let's say in 1855, the year the C. V. was founded. Are not the achievements of the Catholics of Germany and Austria due to a degree to the inauguration of the Catholic Day in 1848, undertaken as soon as the revolution of that year had granted the right of assembly to the people of the German States? The resistance the Catholics of the Empire were able to offer to Bismarck and the criminal policy of the Kulturkampf was, as it were, begun with the Katholikentage, held prior to 1870, the first one at Mainz in the turbulent year referred to.

A defense of meetings of this nature was recently voiced by the *Examiner*, of Bombay; moreover, the remarks were suggested by the perusal of reports concerning some Catholic congresses held during previous months. The editorial declares:

"There is a deep-seated prejudice in the minds of many against Conferences and Congresses. Nor is it entirely unjustifiable, for few conferences fully achieve their purpose, while many others are no more than

mere talk. Yet there is no gainsaying the fact that conferences, if well conducted and seriously engaged in, serve a great deal to stimulate and focus thought on a given problem. That this happy result has been secured in the case of the many conferences, congresses, and 'weeks' held in connection with the study and discussion of social problems has been adverted to by the present Pontiff in the 'Quadragesimo anno'. 'Under the guidance,' His Holiness remarks, 'and in the light of Leo's encyclical was evolved a truly Christian Social Science, by the tireless labors of those who...bring it forth...by social congresses and 'weeks'...'"

All this is so true that further commentary seems unnecessary.

#### A Sentence from a Resolution

The resolution on "Social Reconstruction and Labor" adopted by the 1932 convention of the C. V. contains the following brief paragraph:

"We advocate better protection be granted savings of the workers and others through stricter supervision of savings banks and other financial institutions accepting savings deposits."

How many members of the C. V., who have read this declaration, realize the connection that should exist between precisely such demands and the efforts of legislators in Senate and Congress in Washington? Realize they have the power to inaugurate and influence legislation intended to achieve the desired ends? Keen minds, however, are at present endeavoring to obtain passage of bills designed for the purpose mentioned in the paragraph quoted. The most notable measure in point is the Glass bill, pending in Washington, whose chief propositions are outlined thus by *The Bankers' Monthly*:

"1. Control of the Federal Reserve system through the use of Federal Reserve funds with respect to speculation in securities.

"2. The intensification of control of the Federal Reserve Board over Federal Reserve operations.

"3. The protection of commercial banks from the undue influence of corporations engaged in buying and selling securities.

"4. Recognition, legalization, and supervision of group banking.

"5. A further extension of branch banking by national banks.

"6. A general tightening of bank supervision by the Federal authorities.

"7. The creation of a Federal liquidating corporation to aid depositors in closed banks."

Apart from the merits or demerits of the Glass bill, it represents an important attempt to correct evils the C. V. resolution aims to overcome. It is the fruit of thoughts entertained, discussed and formulated by individuals and organizations throughout the country, as the declaration of our meeting was discussed and formulated. It illustrates the timeliness of the thought of the delegates who met last August in St. Louis. However, the interest centering upon it at present also suggests the question: Have our members done anything to realize the demands voiced in the declaration, or have they left, and are they leaving that entirely to Mr. Glass and others? Resolutions



should be an impetus to action, an expression of clarified views and demands, so formulated that intelligent action may result, not an end in themselves. Catholic organizations, guided by resolutions based on sound ethics and reliable information, can and should wield a strong influence for the public weal. And to do that is the duty of Catholic citizenship.

#### Credit Union Notes

##### *Specialization in C. U. Practice*

Co-operation has thrived in India as in few other countries; in some instances with astonishing results. In the Madura District, in the Periyakulam Taluk, there are today working, to point to one example, five co-operative banks for the exclusive benefit of the cardamom planters.<sup>1)</sup> In one of the four towns, where these banks are situated, there are two of them, one of which is exclusively for the use of one group of a peculiar ethnic strain.

According to the *Madras Journal of Co-operation* the first bank was started in 1924, owing to the foresight of the Assistant Registrar of Co-operative Societies; the same year saw two other banks opened, while two more were begun in 1926. Though of a very recent origin, these five banks have developed in a manner enabling them to absorb nearly half of the short-term loans of the Madura Ramnad Central Co-operative Bank which financed them.

There are about 3000 cardamom planters in the district known as Periyakulam Taluk and the banks are helpful to more than half of them. All the banks have, in the year under audit, operated at a profit, and their existence is vindicated by the success they have attained: securing higher prices and good command of credit to their members. The author of the article in the *Madras* publication says in closing:

"The group of banks in this area have successfully tackled the problem of helping one particular set of agriculturists for all their needs and in every manner possible."<sup>2)</sup>

Restriction to one purpose, as practiced in this case, accords with sound co-operative policy, as opposed to any plan of co-operation intended to provide through one association for a multitude of needs of a conglomeration of producers of a variety of commodities. These cardamom planters are furthermore banded together in the Cardamom Planters' Association, with headquarters at Bombay, and for the purpose of marketing the entire output of the members of this organization. One of its branches last year purchased from the members cardamom to the extent of about Rs 2, 30, 000; and while agricultural products have quite

generally the world over suffered a price debacle, the price of cardamom has increased this year, as regards some varieties to more than 25 percent.

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Catholics do not sufficiently realize that credit unions, to which so much attention is warrantably being paid at present, had as their precursors the 'montes pietatis'. These functioned for ages as purely charitable institutions, while ultimately they were converted into municipal pawn shops in European countries and were, moreover, brought to the American continent and instituted in Mexico. Nor is it commonly known that even so eminent a personage as Pope Leo XIII., as Bishop of Perugia, interested himself actively in one of the surviving 'montes', reviving it from stagnation and causing it to function again, for which reason the following quotation, a footnote in H. Pech's *Handbook of Political Economy*, will be enlightening to many:

"Precisely at the time when Raiffeisen of his own accord hit upon the thought of his loan associations," writes Eugen Jaeger (in *Der ländliche Personalkredit*), "Leo XIII., then Bishop of Perugia, caused the loan bank, which had existed there for three hundred years, to resume activities. When, about the middle of the 15th century, the people of central Italy were being grievously exploited by usurers, the Minorite Barnabas of Terni devised the plan of establishing a bank at Perugia, for which the wealthy citizens should supply the funds, so that loans might be granted the poor at moderate rates of interest. The example thus set was gradually followed in many places in Italy. These banks were individually known at that time as 'Loan bank of Christian mercy', or 'monte di pietà'. Our modern loan institutions and pawn shops have arisen from these institutions, the communities [i. e. in European countries] gradually taking charge of the business of granting loans. In the course of time the loan bank at Perugia had greatly retrograded, until Bishop Pecci, later Pope Leo XIII., about 1850 reorganized it and restored it to the welfare functions for which it had been intended."<sup>1)</sup>

The extent to which the later Pontiff reorganized and re-fashioned the local institution would be worth establishing. That he realized its value and caused it to serve its purpose again is an acknowledgment, by one of the greatest personages in modern history, of the worthwhileness of sane credit institutions serving the needs of individuals and families forced to borrow in the hour of need.

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The various Credit Unions established in La Crosse, Wis., held a joint meeting early in December, attended by over a hundred interested persons. Mr. Jos. Dockendorff, a member of the C. V., acted as temporary chairman; V. Rev. Jos. Riesterer, pastor of Holy Trinity parish, a champion of the Parish Credit Union movement in Wisconsin, discussed the activity of the local unions. The other speakers of the evening were Mr. C. J. Hyland, Credit Union organizer for the Wisconsin State Banking Com-

<sup>1)</sup> Cardamom, the dried fruit of a plant used as a condiment and for medicinal purposes.

<sup>2)</sup> v. Mathrubutham Tyer, B.A. *Cardamom Planters' Cooperative Banks*. Loc. cit., Oct. 1932, p. 189-196.

<sup>1)</sup> L. c. Vol. III., p. 527.



mission, and Mr. Thos. W. Doig, western representative, the National Credit Union Bureau, of Boston.

The meeting decided to organize a local council or conference, each local Credit Union to be represented on its executive committee by one delegate.

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As an evidence of interest in the parish credit union the officers of Holy Ghost Benevolent Society, St. Louis, arranged for an address by Mr. Jos. G. Metzger, of the C. B. staff, on the theory and practice of the C. U. at a meeting held Nov. 20. Mr. Metzger is Secretary of the Board of Directors of St. Francis de Sales Parish Credit Union, St. Louis.

A committee of members of Holy Ghost Ben. Soc. was appointed to confer with the Reverend pastor and with representatives of other organizations in the parish, and to report later on the practicability of organizing a C. U. in the congregation.

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Among the books on credit unions, copies of which are in the C. V. Library, none has achieved better practical results than the little volume on "Peoples Banks or Co-Operative Credit," by the well-known Mariannahill missionary, Fr. Bernard Huss. It has been widely distributed all over South Africa, and was the means of fostering the principles and practices of the Credit Union likewise in East and Central Africa, the Belgian Congo and the Gold Coast.

Last year the Government of Trinidad, one of the British West Indies, procured twelve copies of the book. Written in the simple style of the Catechism of St. Canisius, it serves well the purpose it is intended for, promotion of saving and co-operative credit among the Native races.

#### Necrology

The fourth of the Life Members of the C. V. thus far called by death, Mr. Albert Henry, of St. Louis, departed this life December 20, 77 years old.

It was characteristic of the simplicity of soul of the deceased, that, after the convention of the Catholic Union of Missouri, held in September 1928, he humbly inquired whether he might be enrolled as a Life Member. Known especially for his devotion to the poor and the orphans, the deceased was also a benefactor of St. Mary's parish, the oldest German congregation in St. Louis, of which he had formerly been a member, and a constantly dependable though unassuming supporter of C. U. and C. V. endeavors.

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Like some veterans in our movement, Mr. Andrew Franke, of Jefferson City, Mo., Vice President of the Young Men's Section of the Cath. Union of Mo., called by death December 16th, died, as it were, in harness. Attending a meeting in St. Louis of the Exec. Committee of the Union of Mo. on December 2, Mr. Franke became ill; returning to his home he lingered for two weeks until released by death.

Two representatives of the Y. M. Section, Mr. Russell Boudreau, President, and Frank Merz, Member of the Exec. Board, both of St. Louis, attended the obsequies conducted December 19. The deceased was particularly active in his local society and in District League No. 2 of the Y. M. organization.

Rt. Rev. Msgr. Jos. Selinger, D.D., of Jefferson City, Spiritual Director of the Cath. Union of Mo., writing in the *Home Adviser*, of Vienna, Mo., gives expression to his recognition of the good qualities characterizing Mr. Franke. He lauds the young man's "enthusiasm for the Cath. Union and the Central Verein," and notes that at the conventions held in Fort Wayne and St. Louis he had evidenced great interest in the proceedings. The writer thinks Mr. Franke's energetic application to promoting the Young Men's movement had brought on a recurrence of a former lung affliction that might have been avoided "had he spared himself."

#### Interest in Catholic Action in an Isolated Community

So heartening an account of an event, intended to further our movement, as we remember ever to have received, came to us out of Pennsylvania recently.—Anticipating a visit from the President of the State Branch of the C. V., Mr. John Eibeck, Rev. Francis V. Theobald, pastor of St. Michael's parish at Fryburg, Erie Diocese, had arranged for a meeting, held on November 27. And his people did not fail him. "It was a great success indeed," Mr. Eibeck writes us; "every society of the parish expressed willingness to join our movement and they assured me they would be represented by delegates at our next annual convention, to be held in Pittsburgh in August, 1933."

Mr. Eibeck furthermore advises us, the occasion had been a "wonderful outpouring of Catholic sentiment on the part of the many men and women attending the meeting," and that he was happy to note the conception of Catholic Action to have permeated this somewhat isolated community, located at some distance from a railroad.

Fryburg, settled in 1812, has preserved its character as a German community for more than a century; that may account in part for the response to the invitation of the pastor to attend the meeting. "Four hundred people packed the old hall to capacity," Mr. Eibeck writes. "Although isolated for these many years," he adds, "the people of Fryburg have preserved their ideals and love and understanding for Catholic Action in union with their brethren in other parts of our state, and, in fact, the United States."

Contact has recently been established with the group of German speaking Catholics at Sydney, N. S. W., known as the St. Josephs Bruderschaft, founded at the time of the Eucharistic Congress, held there in 1928. Mr. C. J. Bauer is the Honorary Secretary of the Society.

It fosters, among other activities, the Apostleship of the Sea, inasmuch as members visit German steamers arriving at Sydney; this work is carried on in co-operation with the local St. Vincent de Paul Society.



## With the C. V. and Its Branches

### President Eibner Urges Aid for Refugees in Manchuria

In spite of unfavorable economic conditions, a group of some 50 Catholic German Russians, refugees in Manchuria, will be rescued with the aid of the Central Verein, provided the appeal issued in their behalf by President Willibald Eibner meets with the response it merits.

The message addressed by him to the members of the Executive Committee and the Officers and Members of the affiliated Branches and societies, early in December, suggests the appointment of a special committee in each state organization, whose duty it shall be to raise funds for the relief of these unfortunates and their transportation to a new home in South America.

Having fled from Siberia, where they had gone from Southern Russia, the victims of Bolshevik oppression and persecution, these refugees are in deplorable want in Harbin in Manchuria, while a more numerous group of Lutherans and Mennonites, 500 in all, have been transported to their new homes in South America. The recent serious trouble between Japan and China aggravated their condition, already pitiful. Occasional contributions, forwarded by the Central Bureau, have rendered them some relief. The only feasible solution offering is that accomplished by American Lutherans and Mennonites for their co-religionists, just referred to.

To achieve this purpose, at least \$12,000 will be required. Mr. Eibner hopes that, once efforts to raise this money are undertaken, men and women outside the C. V. and N. C. W. U. will be willing to assist the enterprise, regarding the worthiness of which there can be no question. Correspondence conducted between the Central Bureau and representatives of the group, Msgr. Abrantowitch, Vicar Apostolic of Russian Catholics in Eastern Asia, Rt. Rev. Bishop Henninghaus, China, and the Federation of Catholic Charities of Germany, deeply interested in the poor exiles but unable to aid them, has removed even the slightest doubt concerning the worthiness of the cause and that translation of the exiles to Paraguay is the only practicable plan offering. President Eibner announces the Minnesota Branch had decided to inaugurate a collection for the realization of this enterprise, and trusts all other State Branches may undertake similar steps.

Even at this early writing contributions are being received by the Bureau. In fact, the appeal has elicited considerable interest and much good will is being shown.

Thus St. Vincent Benevolent Society, of Springfield, Ill., voted \$25 for the Relief Fund, while Mr. Jos. Schwener, Pres. Central Ill. Dist. League, collected a dollar among the members of the Holy Name Society, and obtained a further gift of \$10 from St. Anthony of Padua Fraternity (Ill. Order), SS. Peter and Paul's parish, both of Springfield. When transmitting these two payments, Mr. Schwener expressed the hope that he might be able to send us further gifts in the near future. The same spirit of generous helpfulness is evident in the communication of Dr. C. N. Weyer, of Mankato, Minn. Writing on December 20 he informs us that SS. Peter and Paul's Society at the meeting held the previous evening had appropriated \$10 for the Manchurian Refugees Relief Fund, while he had collected among the members another \$5. Dr. Weyer further explains: "A number of worthy local causes are being aided at the present time by our Society; it provides milk for poor children, and otherwise contributes to

various endeavors conducted in connection with our school, etc., otherwise we would have done more."

The complete list of donations received up to and including December 31 is printed on the last page of the cover of the present issue of our magazine.

### Maternity Guild Promotion Advocated by N. C. W. U. Spiritual Director

The N. C. W. U. and practically every one of its State Branches have expressed themselves favorably to the inauguration of Maternity Guilds. Since the plan has been discussed for a year, the Spiritual Director of the Union, Rev. A. Mayer, in a Message addressed to the officers and members of the organization, now urges them to make a beginning.

The plan, whose author is Rev. Jos. J. Schagemann, C.S.S.R., Lima, O., is intended to enable couples of moderate means to provide maternity care in home or hospital at moderate rates through membership in a Maternity Guild and payment of monthly dues. The Guild's income is to be derived from dues paid by active and contributing members, though there should be founders and patrons willing to add their benefactions to the enterprise. For hospital cases, rates are to be secured from the management and physicians, while mothers desiring the services of the family physician, or of a hospital of their own choice, are to be entitled to an amount equal to the flat rate agreed upon between the Guild and a selected physician or institution, any excess charges being made the responsibility of the member.

These essentials and many details of the plan having been explained to members of the Union, Rev. Fr. Mayer now desires committees should be appointed in the societies, to confer with the Reverend pastors and to prepare for the actual operation of the plan.

The Message also directs attention to the desirability of organizing District Leagues in the Union, reference being made to the proof of their value experienced by the C. V. for many years. The Spiritual Director further urges compliance with a resolution adopted by the St. Louis convention, that each society subscribe for at least one copy of the *Bulletin* as intended for the Secretary or another officer, and alertness with respect to matters of legislation.

### C. U. of Ill. Committee Solicits Eligible Societies

A procedure that may commend itself to the officers of other State Branches of the C. V. has been adopted by the Committee on Organization of the Cath. Union of Illinois.

Under the direction of chairman Mr. Fred A. Gilson, Chicago, a survey was made of Catholic societies in the state, with the result that names of 78 organizations were recommended by cooperating members as eligible. An equal number of men, residing in the several localities in which the societies operate, were secured as speakers, requested to interest themselves in winning the units for the Union, coached as to procedure, and equipped with a copy of the brochure "Champions of the Catholic Cause," published several years ago by the Committee. The societies in question were invited to avail themselves of the services of these



peakers, and urged to give favorable consideration to the affiliation.

Mr. Gilson is assisted by the following members: Mr. Raymond Brinks, Quincy; Jos. Schwener, Springfield; Ray Wheatley, East St. Louis; Edward Stevenson, Carlyle; Alex Haag, Chicago. The distribution of membership according to locality is a noticeable feature.

### Alert to Present Issues

The consistent efforts of our Rochester Branch were recently commended editorially by the *Catholic Courier and Journal*, published in the same city. Having referred to the resolution adopted by the C. V. of N. Y. at last year's convention, "not as the result of hasty action, but of study, experience and sound judgment of men who have for years followed the pronouncements of the Holy Father upon current questions of the day", the editorial goes on to say:

"Continuing this careful consideration and study, the Rochester Branch of the Society will on Sunday at its regular meeting spend the entire time at its disposal upon one of these resolutions, prepared with such care, that on the Social Question."

With the intention of demonstrating to the readers to what serious deliberations the group referred to was devoting itself, the editor of the Rochester weekly published in full the resolution referred to in his remarks.

Early in the Fall the Federation decided, Wm. J. Fuehrer, Secretary, informed us, that a course of 8 lectures on phases of Catholic Action be conducted under its auspices, the sessions to be held at intervals of two weeks.

At the October meeting the organization ordered a resolution of felicitation sent the Provincial of the Redemptorists, on the occasion of the 200th anniversary of the founding of the Congregation. Redemptorists have been engaged in the cure of souls in Rochester almost 100 years.

Judge P. H. Donnelly, member of the Federation, and Mr. P. Reif Stork, spoke on unnecessary curtailment of employment, and unemployment insurance, respectively at the November meeting. A resolution protesting reduction of frequency of rubbish collections by the city, to the detriment of public health and the financial loss of the drivers and helpers, was sent the City Council.

The Federation observed its patronal feast December 7th.

### Young Men's Endeavors

Is it possible to engage the interest of young men in the C. V.? The possibility of doing so, is frequently denied; our own conviction is that, although it may be impossible at the present time to create a mass movement among members of the younger generation favorable to C. A., there are to be found everywhere a sufficient number of young men of character and ability willing, in fact anxious, to engage in the very tasks the C. V. is propagating.

The C. B. at least enjoys the cooperation of a growing number of young men and young

men's societies. Communications of the following nature are received by us frequently. Writing for St. John's Young Men's Aid Society, of Holy Name Parish, at Sheboygan, Wis., Mr. Florian J. Reiter tells us:

"Your communication of recent date regarding Catholic Action was read to the members at our December meeting. They were greatly interested and instructed me to ask you for seventy-five of the Free Leaflets in order that each member may have a copy. Distribution will be made at the January meeting."

Moreover, in closing, Mr. Reiter says:

"At this time, I wish to express to you my appreciation for the many courtesies extended to our Society and to me personally during the past year."

Whatever we may have done to merit this acknowledgement, was made possible only by the willingness of St. John's Young Men's Aid Society and its officers to co-operate with us. We, on our part, grant impartially to any society affiliated with the C. V. or the C. W. U. all assistance it lies in our power to extend to them.

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A lecture on the C. V. resolution on the Holy Father was the principal feature of the meeting of Young Men's District League No. 1 of the Cath. Union of Mo., held December 15 in the Central Bureau. The Pope is the supreme defender and interpreter of morals—and all important issues must be determined in accordance with Christian ethics; this was the keynote of the address delivered by Rev. C. P. Schmitt, assistant at Holy Family church, St. Louis.

A proposal that may be of far reaching influence in directing activity of the young men into a comparatively new channel was favorably considered. The aim is to interest apt young men in catechetical instruction, the first step naturally being the selection of suitable volunteers and the beginning of their training. In addition to preparing for assisting in religious vacation schools, the plan visualizes the possibility of young men aiding under direction of the parish clergy in all-the-year-round catechism classes for Catholic children attending public schools. The subject will be considered further at the next meeting.

Reports on the young men's study club, on the inter-society basket ball league, and on the activities of District League No. 2 were among the items that received attention, while addresses delivered by Rev. R. B. Schuler and Rev. V. T. Suren encouraged the young men to further cooperation.

### Young Mission Devotees

It was our privilege recently to assign \$3 to the Mission Fund, realized from the sale of white navy beans raised by the boys and girls attending the parish school at Marty, Minn. It is our intention to apprise the missionary receiving the gift of the effort of these young folk to do their bit towards assisting the Missions.

A later gift, of \$1, was received from a lad in Albany, Stearns County, 16 years old, who had also planted beans for the missions and realized the amount named.



Mr. Wm. A. Boerger, President of the Minnesota State Branch, who had initiated bean growing and popcorn raising by young lads, for the purpose of aiding the missions, advises us further, he had learned from the teacher at Farming, four of the latter's pupils had sent 80 pounds of popcorn, raised by themselves, to Rev. Sylvester, O.S.B., at Marty, S. D.

#### Christmas Celebration at St. Elizabeth Settlement

The Christmas celebration, arranged December 17th at St. Elizabeth Settlement and Day Nursery for the children attending and their mothers, was the eighteenth in the history of the institution. Useful gifts had been provided, as in former years, by the Missouri Branch of the N. C. W. U. Under direction of Ven. Sister M. Rosalinde de N. D., the children rendered two playlets, songs, recitations and drills. On behalf of the Central Bureau Mr. A. F. Brockland addressed the gathering.

Following a custom begun a number of years ago, Sisters of Notre Dame on the faculty of Rosati-Kain Archdiocesan Girls' High School, and their pupils, attended a second celebration, held December 20. The pupils presented the children with further gifts, mostly articles of clothing, in part made by the donors.

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#### Response to Appeal for the Institution

In spite of unfavorable economic conditions response to the appeal issued shortly before Christmas for contributions for the institution has not been disappointing. We gratefully acknowledge receipt, as of December 31, of a total of 139 gifts from individuals and societies, totaling \$554.25; donations undoubtedly will continue to flow in until about the middle of January.

#### Aiding Dissemination of Our Journal

According to the intention of our last national Convention every society affiliated with the C. V. is, sometime during our present fiscal year, to obtain one new subscription to *Central Blatt and Social Justice*. It may do so by solicitation or by paying out of funds for a copy of our journal to be sent to a Library, college or high school. Or possibly even to some individual genuinely interested in the problems *Social Justice* discusses, but unable to pay for a subscription.

Thus far not any too many organizations have complied with the instruction of the Convention. Some of those that have, were pleased to discover how much their action was appreciated by those to whom they had addressed our journal.

Writing on December 8, a member of the faculty of a woman's college in the city of Chicago, tells us:

"The past two months, November and December, have seen the arrival of your excellent journal, *Central Blatt and Social Justice*, and so I conclude you were able

to find someone who was willing to subscribe for us. We are deeply grateful indeed, and thank you sincerely. For our Sociology and Political Science classes they are invaluable and Father ....., the professor, is delighted to find it in our Library."

In this instance, the subscription was paid by the Chicago Branch of the Cath. Women's Union of Illinois.

Although our Kansas State Federation had at last year's annual meeting, voted to subscribe for five copies of our journal intended for public and institutional libraries, its officers did not hesitate at all to add to this a sixth copy when advised that a certain woman's college in their state was desirous of receiving *C. B. & S. J.* And although not as yet authorized by the organization to do so, Mr. John Eibeck, President, Pennsylvania State Branch, consented we should add the name of an individual, suggested by us, to our subscription list.

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Among the affiliated societies interesting themselves in promoting circulation of *Central Blatt and Social Justice* is St. Henry's Benevolent Society of St. Louis. On December 9th last it renewed subscription for six copies, one of which is sent to Barr Branch of the Public Library.

Sustained support of our endeavors by this Society is all the more commendable, in view of the restricted number of members, 36.

The subscription for the copies of our monthly addressed to the Oregon State Library and to the Public Library at Salem were renewed by our Oregon Branch. St. Boniface Benevolent Society, of St. Louis, likewise voted once more to continue the copy intended for the Carondelet Branch of the St. Louis Public Library.

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In the Christmas and New Year's Message issued by President Eibner, the resolution of the St. Louis convention regarding the silver jubilee of the C. B. and its journal is quoted urging each officer and society to obtain one new subscription. The Message continues:

"It is hardly necessary to add anything to this resolution. At any rate I deem it unnecessary to convince our officers and executive members of the excellence and importance of our *Central Blatt*. They have been spontaneously and widely recognized both in this country and abroad. Our *Central Blatt* has been a pathfinder and an exemplar in its field.

"This year, however, it should enjoy a special measure of consideration, since it is now in its 25th volume—its jubilee year."

#### Recent Comment on the C. V. and C. B.

Our endeavor, to place Abbot Anscar's treatise on "The Meaning of the Human Soul" in the hands of students has realized considerable success, thanks to the cooperation of professors and teachers in colleges and seminaries.

Copies of the essay were, furthermore, in one locality distributed among Protestant minis-



ers, one of whom sent the following acknowledgment:

"I have read 'The Meaning of the Human Soul', by the Right Reverend Dom Anscar, O.S.B., Ph.D., with the greatest pleasure and profit. I consider it the finest and best definition of the soul I have ever read. Its value cannot be estimated. May the Lord ever bless the Apostolate and its efforts of christianization."

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For twenty consecutive years Rev. H. S. Kister, P.R., St. Liborius parish, St. Louis, annually presented a bound volume of 'St. Liborius Monthly Calendar' to the C. V. Library. This he has done partly to assist in developing the Library, partly to assure preservation of the publication as a record of parish events and achievements. In the current (January) issue of the monthly he declares, he preserves one bound volume of each year in the parish house safe, another in the School Sisters convent, while

"the third is sent to the Central Bureau of the Central Verein and preserved in their fire-proof library."

Rev. Kister notes in particular the possibility that the records of baptisms, marriages and deaths, kept in the parish house, might be destroyed, in which event recourse could be had to the publication, for whose preservation the arrangements mentioned had been made.

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The Annual Message addressed to last year's convention of the Minnesota Branch of the C. V., held at Fairfax, by President Wm. A. Boerger asserts:

"The Minnesota Branch of the Central Verein, in fact every other State Branch as well as the Central Verein itself, would be little more than sounding brass and tinkling bells were it not for the Central Bureau which constitutes the heart and soul of our organization.... I have before me the Annual Report of the Central Bureau for the past year, and I find it truly amazing. It shows 22 different activities, any one of which would require the full time of an ordinarily diligent man. Mind you, this means not 22 haphazard tasks attended to as occasion required, but 22 fully organized and maintained activities, in which there is a daily coming in and going out, and with a complete summarizing and cataloguing of activities. In addition, there are countless incidentals which swell the entire list to an almost unbelievable volume. And all this work is done by six full-time and two part-time people...."

#### Miscellany

If it were possible, we would wish to send a Bellman through our Catholic parishes, shouting: "Old clothes wanted for the Indians!" The reason for our wanting to do so, is tersely stated by Rev. Jos. P. Melchioris, S.J., writing to us on December 20, from Holy Rosary Mission, S. D.:

"I wish I had some more old clothes for my Sioux; many of them are in great need."

A fine record of 'Kleinarbeit' was attained by Mr. E. A. Winkelmann, of St. Louis, one of the trustees of the C. V., and President of the Cath. Union of Mo. Frequent deliveries during 1932 to the Bureau of tin- and leadfoil collected by him aggregated 1191 pounds.

Since the proceeds from the sale of this material accrue to the Mission expense account, this feature of Mr. Winkelmann's cooperation has for us a special value.

The residue of the fund raised by the committee in charge of arrangements for the St. Louis convention of the C. V., \$50, was presented to the C. B. Endowment Fund by the General Chairman, Mr. M. Deck, December 2.

The committee sought to economize in many ways in preparing the convention, in view of adverse conditions and the difficulty in raising funds. Avoidance of a deficit was, under the circumstances, rather fortunate. Modest as the surplus is, it was cheerfully given, in conformity with a decision made when collection of the fund was initiated.

The December issue of *The Review*, official organ of St. Anne's parish, Milwaukee, reports an interesting meeting, held late in October, at which the resolutions of the St. Louis convention of the C. V. were the subject of a lecture, delivered by the V. Rev. Dr. A. J. Muench, Rector of the Salesianum.

Rev. Dr. Muench, Chairman of the Committee on Resolutions at the convention, discoursed both on the labors of the committee and the contents of the declarations.—Rt. Rev. Msgr. Aug. B. Salick, long active in the C. V., is pastor of St. Anne's.

Gratitude towards departed leaders and benefactors impelled the Executive Committee of the Cath. Union of Mo., at a meeting held December 2 in the Central Bureau, to appropriate \$10 as stipends for as many masses, 5 for the repose of the soul of the late V. Rev. Eberhard Pruente and 5 for the soul of Charles Korz, Honorary President of the C. V.

Rev. Fr. Pruente, for more than 50 years pastor of St. Mary's congregation, Cape Girardeau, Mo., was a constant active supporter of the C. V. and the Cath. Union.—The stipends are to be forwarded to needy missionaries.

The gift of \$100 assigned the C. V. by the Supreme Convention of the Western Catholic Union, as the first instalment of four annual contributions from that organization in like amount, has been turned over to the Central Bureau Endowment Fund by the President of the C. V.

This action by President Eibner is, it will be recalled, in agreement with the conditions attached to the gift as reported in the December issue of *C. B. and S. J.* Another recent contribution to this fund is the sum of \$25, paid by Rev. Charles Oppenheim, Raymond, Ill., as second instalment on the "In Memoriam" enrollment of his mother, Mrs. Margaret Reiten-Oppenheim.

Almost seventy years ago, to be exact in 1866, Benziger Brothers, of Cincinnati, published Fr. Alto Hoermann's novel, "Die Tochter Tehuan's".

A Benedictine, of St. Vincent's Archabbey, Fr. Alto had been charged in 1859 with the task of founding a monastery of his Order at



Mission José, near San Antonio, Texas. The Civil War interfered with the execution of this plan, and little else remains to remind us of it except this product of Fr. Alto's pen, now, for the first time translated into English by Mr. Alois Braun.

A number of members of the C. V. aided the translator to bring out the book. The original, from which the translation was made, was put at Mr. Braun's disposal by Professor Charles A. Wingert; Mr. Ernst Rabba, of San Antonio, made the cover drawing, while Mr. Ben Schwegmann, at present chairman of "The Historical Committee of the Catholic Staatsverband of Texas", and at one time President of this Branch of the C. V., is commended by the translator for having made possible publication of the volume "through his enthusiasm and encouragement."

### Books Reviewed

The study, contributed by Anne Meysembourg Stuart to the October issue of the *Iowa Catholic Historical Review*, on the "History of the Catholic Press of Iowa", is deserving of praise for several reasons. It is not merely the result of painstaking research, but also of the intention to deal fairly with Catholic papers other than those printed in the language of the country.

There is warrant for the statement by the editor of the *Catholic Daily Tribune*, of Duquene:

"What we admire in particular is Mrs. Stuart's fairness to foreign language papers, generally overlooked in similar articles on the history of the Catholic press, and unfortunately so."

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Pastor, Ludwig Frhr. von. Geschichte d. Päpste s. d. Ausgang des Mittelalters. Vol. XVI. Gesch. d. Päpste i. Zeitalter d. fürstl. Absolutismus. Part II. Klemens XIV (1769-1774). X and 440 pp. Herder and Co., Freiburg and St. Louis, 1932. \$3.75.

Of all the volumes of the History of the Popes containing the results of Pastor's truly painstaking research and marvelous erudition, none leaves one quite as distressed as this one, relating the history of the Pontificate of Pope Clement XIV. While the Papacy had fallen on evil days toward the end of the 15. and the beginning of the 16. century, its influence on the nations was still so great that the reformers, in spite of initial success, trembled for the outcome. Luther's terrible blessing, conferred on his intimates at Schmalkalden: "May the Lord imbue you with hatred for the Papacy!" was after all a reflection of his fear that his cause might still succumb to Rome, in spite of the aid covetous princes, ecclesiastics, nobles, and city councils were granting the Reformation. When Pope Clement passed away in 1774, the Papacy had reached so great a state of impotency that there was some warrant for the belief of its enemies, its fate was now sealed.

How all this came to pass, the last four or five volumes of Pastor's "History of the Popes Since the Close of the Middle Ages" reveal.

While the Reformation had weakened the unity of the Church, and to that extent its strength and influence, it was Absolutism which, in Catholic countries such as France, Spain, Naples, Venice, and ultimately Austria, systematically undermined the Papacy. In the 18. century, the efforts of kings, princes, and the seignior of Venice were aided by philosophers responsible for Rationalism and the Enlightenment. Voltaire's *écrasez l'infame!* was virtually the motto of those days, so utterly detested by Thomas Carlyle. Jansenists and legists united with the encyclopedists to destroy, for instance, the Society of Jesus; princes of the Church with lay princes to bind the Papacy hand and foot, as the Lilliputians bind Gulliver. Gallicanism found friends in the Prince-Archbishop of Salzburg, the Archbishops of Cologne, Treves and Mayence, all three electors of the Holy Roman Empire, and in Joseph II., German emperor. And thus the Church and the Papacy seemed as helpless and friendless as Our Lord when presented to Pontius Pilate.

It is important American Catholics should study well this epoch of Church History; the errors of those centuries are still influencing to a perceptible degree not merely the mind but also the policies of the present. In fact, it would seem impossible to perceive clearly the trend of modern thought without a knowledge of what has gone before.

F. P. K.

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It is devoutly to be wished for that the colonies founded by German Catholics in America should find so interested an historian as Sr. Mary Evangela Henthorne, B.V.M., has proven herself in the volume on "The Irish Catholic Colonization Association of the U. S., Its Origin and Development Under the Leadership of the Rt. Rev. John Lancaster Spalding, Bishop of Peoria, President of the Association 1879-1892".—The result of painstaking research, the book may in fact serve as an example of what splendid use the volumes of Catholic newspapers of former days, scrapbooks, etc., etc., may be put to in the service of historical research. Sr. M. Evangela's monograph leaves little or nothing to be wished for in this regard, it seems to us. Nor is it a monument to Bishop Spalding alone; such well-known names as those of the late William J. Onahan, the likewise deceased Father DeVos, that indefatigable colonizer, are met with on almost every page. The wealth of information contained in the little volume is indeed remarkable. As a contribution to the history of the Church in the Middle West, as well as to the numerous attempts undertaken in the course of the 19. century to settle Catholics on the land in various parts of the U. S., Sr. M. Evangela's history of the Irish Catholic Colonization Association of the U. S. deserves special recognition.

F. P. K.



**Central-Blatt and Social Justice**

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

**Faschistische Umorientierung.**

Im Oktober des verflossenen Jahres waren es zehn Jahre seit der Faschismus in Italien zur Herrschaft gelangt ist. Bis Anfang 1926 hat die Partei dann gebraucht, um den Staat, etappenweise, völlig in die Hand zu bekommen. Von da ab begann der Aufbau am "Stato Nuovo". Eine auserwählte Kerntruppe stand Mussolini dabei zur Verfügung. Er hat es nie unterlassen, der Partei besondere Aufmerksamkeit zu widmen. Von Jahr zu Jahr wurde die Mitgliedschaft umgruppiert, gesäubert, ergänzt oder eingeschränkt. Im Jahre X der faschistischen Herrschaft umfasst sie 1,329,693 Italiener, davon 747,618 Männer (um 48,145 mehr als im Vorjahr), 135,629 Frauen (um 27,530 mehr als 1931), 37,518 Jungfaschisten (um 9,311 mehr als im Vorjahr), 352,292 Mitglieder der faschistischen Kampfjugend (um 73,117 mehr als 1931), 56,636 Angehörige der Universitätsfaschi (um 23,838 mehr als im Vorjahr). Dazu kommen 545,354 faschistische Staatsbeamte.

Die Partei hatte gewaltige Vorbereitungen getroffen, um die Zehnjahrfeier des Bestandes des Regimes eindrucksvoll zu begehen. Seit dem Frühjahr 1932 bereits zogen die verschiedensten Verbände mit Tausenden, ja Zehntausenden von Mitgliedern nach Rom und in die Provinzhauptstädte zu pompösen Demonstrationen. Viel bedeutsamer aber als diese äusseren Vorgänge war die innere Wende, die der Faschismus in diesem seinem zehnten Jahr vollzog.

Die Weltwirtschaftskrise und die politische Isolierung Frankreichs hatten bewirkt, dass Mussolinis und seiner Partei ursprüngliches Draufgängertum allmählich einer vorsichtig abwägenden, klug vorausberechnenden Politik Platz gemacht habe. Dino Grandi, der fünfunddreissigjährige sympathische Aussenminister der Faschisten, konnte zwei Jahre lang unentwegt für Frieden und Abrüstung eintreten. Als sich indes zeigte, dass Italien die Wirtschaftskrise besser überstand als manch anderes Land, dass amerikanische Kredite ohnehin nicht mehr zu erhalten waren, dass in Deutschland der Nationalismus hochkam, dass Frank-

reich infolgedessen das angelsächsische Vertrauen wieder gewann, kam der alte Mussolini zum Vorschein. Noch durfte Grandi auf der Abrüstungskonferenz in Genf die grosse Versöhnungsrede halten, die sich auf die fünfte Vaterunser-Bitte gründete; aber sie war sein Schwanengesang. Seit dem Frühjahr hatte der Duce alles zur Neuorientierung vorbereitet.

Mit Macht setzte der Wandel zu Beginn des Sommers ein. Fünf Minister wurden plötzlich entlassen, darunter auch Grandi. Mussolini konzentrierte alle Gewalt wieder bei sich (schon einmal hat er ja sieben Ministerien geleitet). Später wurden dann alle bedeutenden Diplomatenposten neu besetzt. Es ist bezeichnend, dass vor allem diejenigen Botschafter in den Ruhestand verwiesen wurden, die ihre Karrieren schon in früher Vorkriegszeit begonnen hatten. An ihre Stelle traten geeichte Faschisten. Junge Faschisten! Vierzig Jahre, etwas mehr, etwas weniger, ist das Durchschnittsalter der neuen Diplomaten, die in den letzten Jahren auf halbverantwortlichen Posten geschult worden sind. 1881 ist der jetzige italienische Botschafter in Berlin geboren; 1885 der von Ankara; 1877 der von Paris; 1880 der von Brüssel; 1899 der jetzige Botschafter in Warschau; Grandi in London ist, wie gesagt, erst Mitte der Dreissig. Man kann die ganze lange Liste durchgehen, überall Verjüngung und noch konsequentere "Faschisierung". "Die beständige Kräfteerneuerung gehört zum Wesen unseres Systems," schrieb der "Popolo d'Italia". "Die neuen Männer sind direkt aus den faschistischen Reihen hervorgegangen," bemerkte begeistert der römische "Impero".

Die Konzentration der Macht und die Auswechslung der diplomatischen Kräfte hat natürlich einen besonderen politischen Sinn. Er wird teilweise schon, wenn auch nur allgemein ersichtlich aus dem Festartikel, den Mussolini selbst für die Faschistische Enzyklopädie geschrieben hat, welche zum 10. Jahrestag der Revolution erscheint. Der Artikel ist in allen italienischen Zeitungen abgedruckt worden, im "Popolo d'Italia" auszugsweise sogar zweimal. Und darin heisst es: "Der Faschismus glaubt weder an die Möglichkeit noch an die Nützlichkeit eines ewigen Friedens... Der Krieg allein erhebt alle menschlichen Kräfte zur Höchstleistung und verleiht den Völkern, die den Mut haben, ihn zu gewärtigen, Charakter und Adel." Man sagt kaum zu viel, wenn man diesen Artikel als Signal der Neuorientierung bezeichnet. Der Faschismus kehrt zu neuer aussenpolitischer Aktivität im Zeichen des Angriffs zurück.

Im Innern wird diese Politik von einer Anspannung, fast könnte man manchmal sagen: von einer Anpeitschung aller Kräfte begleitet. Wenn Mussolini schreibt, dass "internationale Konstruktionen und Gesellschaften", mögen sie auch unter besonderen politischen Verhältnissen nützlich sein, dem Faschismus fremd



sind, so heisst die Kehrseite davon: alleiniges Vertrauen auf die eigene Kraft. Sie zu preisen, hat der Faschismus zwar nie aufgehört. Aus dem Volk des "süssen Nichtstuns", das die Welt einst ebenso pries, wie im Grunde verachtete, ist längst eine Nation des Sturmes und Dranges geworden. Gewaltige Experimente, besonders staatswirtschaftlichen und wirtschaftsregulierenden Charakters, werden im neuen Italien seit Jahr und Tag durchgeführt. Aber im Jahre X der faschistischen Zeitrechnung schien man die Energie auf die Spitze treiben zu wollen. An allen Ecken und Enden ward fieberhaft gearbeitet. Manche Sonntage erlebten gleich fünfhundert und mehr einheitliche Massenversammlungen, über das ganze Land hin verstreut. Nichts aber war für den gegenwärtigen Zustand so kennzeichnend als eine Kundgebung von 10,000 faschistischen Studenten Roms vor Mussolini.

Sie überragte an symbolischem Wert bei weitem das sonst reichhaltige Agitationsprogramm der Partei, zu dem auch fast tägliche Minister-, Prinzen- und Königreden bei Ausstellungseröffnungen usw. gehören. Mussolini erschien auf einem der Balkone seines Regierungspalastes und rief: "Im Garibaldi-Jahr haben die 'Littoriali' (Sportwettkämpfe) der italienischen Jugend begonnen, um immer besser unseren Geist und unsere Muskeln zu stählen. Im zehnten Jahr der faschistischen Revolution gilt mehr als je diese Parole!" Dabei warf Mussolini beide Arme empor, in der rechten Faust eine Muskete, in der linken ein Buch. Die Losung, mit der metallenen und der geistigen Waffe gleichzeitig zu kämpfen, wurde von der studentischen Jugend mit ungeheuerem Beifall aufgenommen.

Mussolini ist, wie die meisten italienischen Staatsmänner es waren, ein weitschauender Politiker. Die Saat, die er jetzt aussstreut, soll natürlich einmal Ernte bringen. Welche Ernte—das ist nach allem Geäusserten klar. Der Faschismus hält von der Ordnung, deren Grundsätze er nach innen so ausserordentlich streng vertritt, im internationalen Bereich nichts. Da steht er auf dem Standpunkt des Individualismus, den er nur vorübergehend ein wenig verlassen hat. Mussolini selbst betrachtet dieses Zwischenstadium als erledigt; die Friedenspolitik ist gescheitert, nun spricht wieder die faschistische Faust, die zuerst die Muskete und dann das Buch umklammert.

Wie steht's um deine Zukunft, Europa?

Dr. E. K.

Einer der aktivsten Bischöfe Deutschlands, der sich im Spätherbst in der Schweiz aufhielt, äusserte dort gelegentlich die Ansicht, die Kommunisten zwingen uns dazu, eine rassige, radikal-katholische Jugend heranzubilden, wie wir sie für die Kathol. Aktion brauchen.

## Weiteres über den Fürsten Hohenlohe.

Jede gute Tat, jedes gute Wort, vermag Ringe zu ziehen, wie der ins Wasser geworfene Stein! Allerdings, "der Stein im Sumpf macht keine Ringe."

Ueber den bedeutsamen Einfluss des Prinzen Hohenlohe auf einen ausgezeichneten deutschen Protestanten, einen Geistlichen der hessischen Landeskirche, schreibt uns Hr. F. W. Schuchard, Philadelphia, im Anschluss an den im Novemberheft des "C. B. u. S. J." veröffentlichten Aufsatz "The Miraculous Cures by Prince Hohenlohe" folgendes:

"Der in Ihrer Zeitschrift veröffentlichte Aufsatz veranlasste mich in der Lebensbeschreibung Professors A. Villmar (Wilhelm Hopf) nachzulesen, denn darin war mir der Name jenes deutschen Fürsten zuerst begegnet. Indem nun Villmar als Vater der hessischen Renitenz an Bedeutung zu gewinnen scheint (habe hier z. B. ein Buch, das kürzlich erschien: "Die Bedeutung der Hessischen Renitenz für die Kirchwerdung der Landeskirche"), glaubte ich, es würde Sie vielleicht interessieren, zu erfahren, wie jener Prinz in Villmars Sturm- und Drang-Periode auf diesen einen bleibenden Eindruck ausgeübt hatte. Jedenfalls drängt es mich diesen Passus abzuschreiben, zumal ich nichts anderes zu tun habe. Villmar schrieb 1821 an einen Verwandten:

"....Mein rationalistisches System hat auch gewissermassen Gelegenheit gehabt, sich zu erproben, — nur leider! leider! nicht vor Theologen, sondern vor gebildetseinwollenden Mystikern. Ich sprach nämlich vor einiger Zeit hier eine Hofdame vom weimarschen Hofe, Fräul. von Baumbach. Diese erzählte mir dann, welch ein entsetzlicher Mensch ihr neuer Oberhofprediger (der bekannte 'Generalissimus und Altvater' des damaligen Rationalismus, Johann Friedrich Roehr, gest. 1848) sei. So habe er z. B. auf Ostern gepredigt, Jesus sei nicht gestorben, sei nicht auferstanden usw. Sie könne unmöglich mehr bei ihm in die Kirche gehen, und welcher Religiöse werde das wollen? — Mein Gaudium kannst du dir denken! Freilich kann ich Roehr nicht Recht geben, dass er seine individuellen Ansichten so unbedingt an solchen Orten äusserte, da er doch annehmen konnte, auch die wahre Religion vieler seiner Zuhörer beruhe auf diesem sinnlichen Grunde. Indessen nahm ich bei einem hieraus entstehenden Gespräche Gelegenheit, einige polemische Wörtchen gegen den unbedingten Wunderglauben fliegen zu lassen und überzeugte zum Teil in der Tat, d. h. so weit, dass man mir zugab, der Wunderbeweis sei der schwächste und könne 'zur Not' ganz wegbleiben. Aber nicht lange darauf ging noch ein viel schönerer Spektakel los. Schon längere Zeit hatten wir von Hohenlohe Taten gelesen, wobei ich einst bemerkte, es sei traurig, in unseren Tagen solche Wundertäter und Wundergläubige zu finden — und vollkommene Beistimmung fand. Die Freude währte aber nicht lange. Führt nicht der Henker einen obskuren Stockkatholiken, einen rechten päpstlichen Ochsen ins Haus, welcher aber früher schon sehr gut renommiert war. Dieser hatte nun den Meister Hohenlohe selbst gesehen; mit eignen Augen geschaut, wie ein alter Kammerherr geredet, ein Kronprinz gehört, drei alte Weiber nicht mehr getanzet hätten. Jetzt war unbedingt wahrer Köhlerglaube da und a priori, als sei kein Zweifel vorhanden, nahm man an, auch ich glaubte, — wunderte sich gar höflich, dass ich Bedencklichkeit äusserte. Endlich kam dann die direkte Frage (nachdem ich das elende Geselle über den edlen Fürsten und die verblendeten Ungläubigen drei Tage lang geduldig angehört): 'Sie glauben doch auch?' Nun übernahm mich die Bosheit; ich antwortete, indem ich vom Stuhle aufstand: Als vernünftiger und freier Mensch, als Protestant und protestantischer



geistlicher glaube ich nie und nimmermehr. Damit  
ang ich ab."

Wilhelm Hopf, der Biograph, fügt dem hinzu: Der  
Prinz Alexander von Hohenlohe-Waldenburg-Schillings-  
first (geb. 1794) gehörte anfangs der zwanziger Jahre  
ermögke seiner Predigt- und Gebetsgabe zu den her-  
vorragendsten Erweckungszeugen in der katholischen  
Kirche. Mit seinen Krankenheilungen in Brückenau,  
Würzburg etc., erregte er auch in Hessen ein grosses  
tragendes Aufsehen und wurde deshalb von der ganzen  
nationalistischen Welt in ähnlicher Weise gehasst und  
verspottet, wie hier von dem jungen V. Die Heftigkeit  
über, mit der sich dieser gegen ihn ebenso, wie früher  
schon gegen Klaus Harms [protest. Geistlicher] wendet,  
lässt deutlich genug den bedeutenden Eindruck  
erkennen, den das Auftreten beider Männer auf ihn  
machte, und dem er sich zu seinem höchsten Verdross  
nicht entziehen konnte. Als der Prinz am 14. Novem-  
ber 1849 als Bischof von Sardica i. p. und Grosspropst  
zu Grosswardein gestorben war, schrieb der inzwischen  
zu einem neuen Menschen gewordene V. in die von ihm  
geführte Liste berühmter Verstorbener hinter den Na-  
men dieses Toten: "1820-23 sehr berühmt durch seine  
Wunderkuren", die nichts anderes waren als Gebets-  
erörungen, an welche damals kein Mensch mehr glaubte  
(ich auch nicht), weshalb der Prinz Hohenlohe denn  
auch für einen Narren, Komödianten etc. damals ganz  
allgemein galt. Er wird aber vielen ein Zeichen blei-  
ben, wie er es mir geworden ist."

Dem fügt Hr. Schuchard noch folgendes hin-  
zu:

"Ich möchte diesem 'Zeichen' gerne noch genauer  
nachforschen. Vielleicht ist Villmar durch den Prinzen  
Hohenlohe auf das katholisierende Geleise gelangt, auf  
dem er zunächst die verachtete Renitenz hinter sich  
hergezogen hat, um nun doch noch die deutsche protes-  
tante Landeskirche aus dem Graben zu ziehen (?).  
Das alles infolge einer katholischen Stimme eines Ru-  
fenden in der Wüste!"

## Das flache Land Kraftquelle eines Volkes.

Für die bereits vor Jahren aufgestellte Be-  
hauptung, die Mehrzahl der hervorragendsten  
Männer eines Volkes entstamme dem flachen  
Lande, oder sei doch in einer Kleinstadt gebo-  
ren, sind in jüngster Zeit neue Beweise er-  
bracht worden. So von Professor Fritz Giese.  
Die Ergebnisse seiner Nachforschungen auf  
diesem Gebiete bietet in zusammenfassender  
Weise der Aufsatz "Woher stammen die begab-  
ten Menschen?", abgedruckt in der Ausgabe  
der "Aurora u. christl. Woche" vom 2. Dez. v. J.  
"Dorf und Kleinstadt," heisst es dort an einer  
Stelle, "sind seit je die Urheimat grosser Men-  
schen gewesen."

Im Anschluss daran erklärt der Schriftleiter  
des genannten Wochenblatts:

"Ein Wink für unsere amerikanischen Bevölkerungs-  
politiker! Eine Mahnung an alle jene, die die Sied-  
lungsbewegung des katholischen Central-Vereins von  
Nordamerika für blosses Romantik halten! Die Verödung  
des Landes — drohendes Wahrzeichen aller späten Kul-  
turen — bedeutet immer auch Abstieg des Geistes, Ver-  
siegen der tiefsten Kraftquellen eines Volkes. Die na-  
turferne Grossstadt ist unfruchtbar."

Unglücklicherweise werfen sich katholische  
Sozialpolitiker unsres Landes vielfach ganz ein-  
seitig auf die Arbeiterfrage, während die Zu-

kunft des amerikanischen Volkes doch vor al-  
lem auf dem flachen Lande wird entschieden  
werden. Nicht der russische Arbeiter, sondern  
der russische Bauer hat die Herrschaft des Bol-  
schewismus ermöglicht; und der Rückgang  
Spaniens, der sobald nach Erringung der  
Grossmachtstellung des Landes im 16. Jahrhun-  
dert eintrat, ist nicht so sehr, wie so oft be-  
hauptet wurde, auf die Vertreibung der Mau-  
ren und Juden zurückzuführen, sondern zum  
grossen Teil auf die Auswanderung der Bau-  
ern nach Südamerika, veranlasst durch eine  
auf Abwege geratene Wirtschaspolitik.

Die Errettung des Farmerstandes unsres  
Landes vor dem ihm drohenden Unheil ist eine  
der wichtigsten der für die Zukunft unsres  
Volkes ausschlaggebenden Fragen.

## Aus Central-Verein und Cen- tral-Stelle.

Wenn heute die Staaten erzittern vor den Umsturz-  
mächten, die da und dort schon der staatlichen Gewalt  
sich bemächtigt haben: sind diese Mächte nicht hervor-  
gewachsen, wie der Baum aus der Wurzel, aus dem  
grossen Staatsverbrechen einer Gesetzgebung und Ver-  
waltung, die die arbeitenden Klassen dem Mammonis-  
mus der Reichen ausgeliefert haben?

Dr. Aem. Schoepfer.

## Pflege des Familiensinns.

In den katholischen Kreisen Amerikas lässt  
man es nur zu oft damit bewenden, ein Ideal  
aufzustellen, ohne jedoch mehr als ein oder  
zwei der zu dessen Pflege notwendigen Haupt-  
mittel zu empfehlen. Die Klugheit gebietet da-  
gegen, es zu machen, wie die Liliputaner, als  
sie den für sie riesengrossen Gulliver schlafend  
in ihrem Lande aufgefunden hatten. Sie fes-  
selten ihn mit hunderten von feinen Stricken.  
Und wie oft gelingt es nicht einer Spinne, mit  
feingezogenen Fäden einen weit grösseren und  
stärkeren Gegner in Schach zu halten oder ihn  
sogar schachmatt zu setzen?

Will man die christliche Familie retten, so  
muss man es machen wie die Liliputaner: jedes  
mögliche Mittel anwenden, sie zu heben und sie  
zu befestigen. Derartige Gedanken mögen  
wohl auch dazu beigetragen haben, das Josefs-  
werk der Familienfürsorge zu Wien zu veran-  
lassen, "Ein Familienstammbuch" herauszuge-  
ben. Was damit beabsichtigt wird, erklärt die  
von dieser ausgezeichneten Vereinigung ver-  
öffentlichte Monatsschrift "Das Familienglück."

"In dieser Chronik soll alles kommen," heisst es da,  
"was auf die Familie Bezug hat: Bilder der Gross-  
eltern, aus der Kindheit und Jugend der Eltern, mit  
entsprechendem Text, das Hochzeitsbild der Eltern.  
Ferner Bilder der Kinder mit den Geburtsdaten, und  
was sonst dem Schreiber wichtig erscheint, aus der  
Schul- und Lehrzeit, der Erstkommunikanten und  
Firmlinge, Hochzeitsbilder der Kinder, Bilder der En-  
kel usw. Auch die Sterbebilder lieber Toten kommen  
in diese Chronik."

Die Bedeutung einer solchen Chronik für die



Familie bedarf keiner Erklärung. Beachtenswert sind jedoch die Ausführungen genannter Zeitschrift über die über die Grenze der einzelnen Familie hinausreichende Bedeutung einer solchen Sammlung. "Durch diese Wort-Bild-Chronik," lesen wir weiter, "würde eine Heimatgeschichte entstehen, die die Liebe zur angestammten Familie, die Tradition, fördern würde. Familiengeschichte, und in ihrem Spiegel Welt- und Kulturgeschichte, wird so festgehalten und den kommenden Generationen übermittelt."

Ein derartiges Wort findet hier in unserem Lande, wenigstens nicht bei der Masse, nicht leicht einen guten Ort! Ein böses Zeichen; ein Symptom des bereits eingerissenen Verfalls der Familie, der Automatisierung durch jenen Individualismus, der in der Enzyklika Quadragesimo anno öfters als eine der Hauptursachen gegenwärtiger Verfallerscheinungen sozialer Natur genannt wird. Man sollte jedoch bedenken: Nur der asoziale, stets Gesellschaft und Staat bedrohende Proletarier, und hie und da ein auf fast tierisch-niederer Stufe stehender Wilder, besitzt keine Tradition!

#### Glossen zum Thema: "Deutsche Einigkeit in Amerika".

Ein dem Mittelstand angehöriger belesener Deutschamerikaner, seit fünfzig Jahren im Lande, Nichtkatholik, war von uns um gefällige Ueberlassung gewisser Schriften angegangen worden. Im Verlauf unserer Korrespondenz kam der Ungenannte einmal auf den Versuch, das Deutschtum unseres Landes zu organisieren, zu sprechen. Unsere Antwort wies ihn auf den im Novemberheft veröffentlichten Aufsatz "Deutsche Einigkeit in Amerika" hin; darauf schrieb er uns:

"Habe den Ihrem Schreiben beigelegten Artikel mit grossem Gusto gelesen, und die darin klargelegte 'Deutsche Einigkeit' deckt sich vollständig mit meiner seit Jahren gehegten Ansicht über diesen Punkt. Wenn ich an den gewesenen Deutschen Nationalbund, oder an die jetzt vegetierende 'Stuben'-Society denke, muss ich unwillkürlich lachen. Der Nationalbund mit seinem klassifizierten Deutschtum, Vereins- und Kirchen-Deutschen, war wohl das Höchste! Kein Wunder, wenn man die verschiedenen Lumina und andere Geister, die die Drähte zogen, betrachtet."

Wir führen diese von uns nicht herausgeforderte Ansicht zum Beweis dessen an, dass wir keineswegs bei unserer Betrachtung des Problems von Voreingenommenheit uns leiten liessen.

#### Dort Sammeleifer, hier Gleichgültigkeit.

Die von der Deutschen Bücherei zu Leipzig auch den vom C. V. und seinen Verbänden veröffentlichten Schriften gewidmete Aufmerksamkeit verdient nicht nur Anerkennung, sondern fordert zudem Unterstützung und ausserdem mehr Eifer für die Bibliothek des C. V.

So erhielten wir Ende November von der

Deutschen Bücherei (Gesamtbestand 1932: 1 Million Bände; 70 Tausend kleinere Schriften etc., etc.) die Nachricht, es mangle der Sammlung das "Protokoll der 25. Generalversammlung und Silberjubiläums des Staatsverbandes Missouri" aus dem Jahre 1917. Des weiteren erklärt das Schreiben:

"Da wir als centrale deutsche Archivbibliothek das gesamte deutschsprachige Schrifttum aller Länder lückenlos sammeln und es in den hier bearbeiteten Bibliographien verzeichnen, bitten wir Sie sehr ergeben uns ein Belegexemplar zur Verfügung zu stellen."

Dem fügt der Leiter der Werbeabteilung hinzu:

"Es wäre sehr bedauerlich, wenn Ihre Veröffentlichung auch weiterhin in den Beständen der Deutschen Bücherei nicht nachweisbar wäre und wir hoffen daher, dass Sie unserer Bitte entsprechen werden. Sollten Sie noch andere deutschsprachige Schriften herausgeben, bitten wir Sie, auch diese der Sendung beizufügen und in zukünftigen Fällen an uns denken zu wollen."

Man vergleiche mit dem in diesen Zeilen sich bekundenden Interesse und Eifer, die Bestände der Deutschen Bücherei zu vermehren, die Gleichgültigkeit, mit der bei uns über historisches Material in geradezu schandbarer Weise verfügt wird, indem man es der Vernichtung anheim fallen lässt.

#### Nach bewährtem Muster.

Während der Jahre der Prosperität hat mancher unsere Unterstützungs-Vereine über die Achsel angeschaut. Vom Geiste des Grössenwahns erfasst, glaubten viele, diese kleineren sozialen Gebilde für überflüssig halten zu sollen, geblendet, wie die Menschen waren, von dem Wahne der Grossmannsucht, und dass wir nun berufen seien, wie Moliere's ärztlicher Charlatan, alles anders zu machen als frühere Geschlechter. Wie er, haben wir denn auch nur zu oft unsere Unkenntnis des in Frage stehenden Organismus verrathen. An dieser Stelle ward dagegen unseren alten Unterstützungs-Vereinen stets das Wort geredet, und heute können wir mit einer gewissen Genugtuung auf deren Tätigkeit in der Zeit gegenwärtiger Not hinweisen.

Wir erfahren z. B. aus dem "Wanderer", der St. Antonius Verein zu St. Paul habe in seiner am 6. Dezember abgehaltenen Jahresversammlung ein Hundert Dollar angewiesen für den Ankauf von Lebensmitteln und anderer Gaben die zu Weihnachten, in Körbe verpackt, wie das Landessitte ist, an unbemittelte Mitglieder verteilt werden sollen.

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Hierher gehört auch die Nachricht der vom New Yorker Stadtverband des C. V. geplanter Hilfsaktion. Man gedenkt am 22. Januar einen Wohltätigkeitsabend zu veranstalten, dessen Reinertrag, wie im verflossenen Jahre, zu einer Hälfte den notleidenden Mitgliedern katholischer Gemeinden und zur anderen den



Hilfsfonds der D. A. Konferenz überwiesen werden soll.

In der Absicht, das Unternehmen zu fördern, stellte Hr. Gallus Bruder das Auditorium des St. Josephs Gemeinde für diesen Abend zur Verfügung. Ihre Mitarbeit gewähren ausser den Mitgliedern des C. V. auch der Katholische Frauenbund, der Kolping-Verein, etc., etc.

#### Aus unserer Missionspost.

Als Ergebnis der monatlichen Penny-Kollektierungen wir vom Kranken-Unterstützungs-Verein zur Hl. Familie, Waterbury, Conn., im Dezember \$7.98.

Indem nun gegenwärtig jeder Dollar für zwei zählt, wird diese Summe dem sie empfangenden Missionar höchst willkommen sein. Mehr als einmal bereits wurde uns mitgeteilt, eine Gabe von fünf Dollars haben den Empfänger aus einer Notlage befreit.

In seiner Dezember-Versammlung beobachtete auch der St. Josephs Unterstützungs-Verein zu New Ulm, Minn., diesen so lobenswerten Brauch einer Kollekte für die Missionen. Sie ergab \$12.28.

Wir wären schon zufrieden, wenn jeder dem C. V. angeschlossene Verein einmal jährlich die Hälfte dieser Summe für den gleichen Zweck aufbrachte! Dann vermöchten wir mit einer Einnahme aus dieser Quelle von zwischen 6 u. 7000 Dollars zu rechnen und, was noch wichtiger ist, zu planen. Dann gäbe es vom C. V. gestiftete Kapellen, Schulen, Krankenanstalten, und wie viel Segen würde nicht daraus entstehen!

\* \* \*

Damit man nicht glauben möge, wir schildern die Lage der Missionare schwärzer als sie in Wirklichkeit ist, wollen wir einen Paragraphen aus dem an uns gerichteten Schreiben des hochw. Apostolischen Präfekten von Nagoya in Japan, Joseph Reiners, anführen:

„Ihren Brief vom 13. Oktober, nebst Check, habe ich erhalten. Ich bitte Sie, meinen aufrichtigsten Dank entgegen zu nehmen. Die 25 hl. Messen werde ich perkolieren und dem Spender Rt. Rev. B. . . einen Dankbrief schreiben. Ich hatte keine Messintentionen mehr, obwohl wir von den Stipendien leben müssen. Da können, wie von Gott gesandt, Ihre Messintentionen und ungefähr gleichzeitig noch andere, sodass mir einstweilen geholfen ist. So arbeitet die göttliche Vorsehung. Sie lässt es bis zum tiefsten Punkt kommen, und dann auf einmal greift sie ein und hilft. Die Missionen haben harte Zeiten. Von Amerika hatten wir früher manche Hilfe, jetzt kaum mehr. Umso mehr bin ich Ihnen dankbar, dass Sie an uns dachten.“

Ähnlich schreibt der hochw. P. John Jecker, O.F.M., Apostolischer Präfekt von Yungchow in China:

„Vor allem ganz innigen Dank für die Güte, dass Sie uns die so nötigen Messstipendien zugewendet haben. Wir spüren es so sehr, dass auch Amerika leidet an allen möglichen zeitlichen Schäden. Wir beten zu Gott, dass bald wieder alles in Ordnung kommt, Gott selbst als Haupt anerkannt wird, auf dass die Glieder des Körpers wieder sich der Gesundheit erfreuen können.“

Nicht für sich jedoch bitten die Glaubens-

boten. Was ihnen am Herzen liegt, ist das begonnene Bekehrungswerk, das ins Stocken geraten muss, wenn wir sie im Stich lassen. Welche Opfer sie zu bringen von den Umständen aufgefordert werden, zeigt das Schreiben des hochw. P. Joh. Blick, S.V.D., der uns unterm 17. November aus Yenchowfu folgendes mitteilt:

„Wie Sie aus der Anlage ersehen werden, bin ich Aussätzigen-Vater geworden. Habe über 50 Kranke zu besorgen, und ausserdem eine kl. Christen-Gemeinde, acht Minuten entfernt vom Heim der Aussätzigen, wo ich wohne. Täglich muss ich zwei bis drei mal diese Stätte des Elends besuchen. Die Krankheit, obgleich immer noch unheilbar, ist ja nicht so ansteckend, wie etwa die Schwindsucht. Eins ist jedoch daran unangenehm: die Ausdünstung der Kranken ist ungemein übelriechend. Dafür sind diese armen Menschen umso empfänglicher für die Lehren und Wohltaten des Christentums. Ich bin deshalb sehr gerne hier und hoffe bis ans Ende meines Lebens hier verweilen zu können.“

#### Dem Andenken des Ehrenpräsidenten C. Korz.

Aus einer grösseren Zahl von Beileidschreiben, die nach dem Tode unsres Ehrenpräsidenten Korz an der C. St. einliefen, sei hier das für den Verstorbenen so ehrenvolle Schreiben Sr. Eminenz, des Hrn. Kardinal Faulhaber, Erzbischofs von München-Freising, im Wortlaut angeführt:

Wie schon neulich im Schreiben an die Central-Stelle, spreche ich dem Central-Verein heute nochmals meine herzliche Anteilnahme an dem Hinscheiden seines Ehrenpräsidenten Korz aus. Mit grosser Dankbarkeit erinnere ich mich von meinen Reisen nach den Vereinigten Staaten, mit welcher Umsicht und Hingabe Mr. Korz für die grossen Ziele des Central Vereins gearbeitet und an dem Hilfswerk für die verarmte deutsche Heimat teilgenommen hat. Hier gilt wirklich das Wort der Geheimen Offenbarung: Den Toten, die im Herrn sterben, folgen ihre Werke nach. Das 'Central-Blatt' hat in der Nummer vom November 1932 Mr. Korz einen tiefempfundenen Nachruf gewidmet, der mir ganz aus der Seele geschrieben ist. Ich werde dem heimgegangenen Freunde ein treues Gedenken am Altare bewahren.

Mit herzlichem Grusse

M. Card. Faulhaber.

\* \* \*

Eine Anzahl der unserm Verbande angeschlossenen Vereine hat es nicht mit einem Beileidsbeschluss für die Familie unseres verstorbenen Ehrenpräsidenten bewenden, sondern einen oder mehrere Messen für ihn lesen lassen. Das tat z. B. der Kranken-Unterstützungs-Verein zur Hl. Familie zu Waterbury, Conn.

Ein Requiem, bestellt vom C. V. Lokalzweig Brooklyn, wurde am Danksagungstag in der Kirche Allerheiligen, in genannter Stadt, abgehalten. Der Kath. Frauenbund der Stadt N. Y. liess ebenfalls ein Seelenamt lesen für unsern Verstorbenen, und zwar feierte das hl. Opfer der hochw. George J. Zentgraf, Ph.D., in der Kapelle des St. Elisabethheims, Sancta Maria im Garten.

Das Volk ist eine Macht, und auf der richtigen Verwertung dieser Macht beruht des Volkes Zukunft.

KARL LUEGER



## Miszellen.

Ein in Westdeutschland sozial tätiger Priester, Leser unserer Zeitschrift, versichert uns:

„Mit grosser Freude habe ich im Novemberheft des Central-Blatts Ihre freimütige Abhandlung, 'The Farmer and Economic Planning', gelesen. Heute sind verschiedene Antworten auf die Zeitprobleme nötig, wofür man dem einseitigen Radikalismus (Bolschewismus) wirksam das Wasser abgraben will. Früher oder später wird es doch unvermeidlich sein, dem liberalen System entgegenzutreten, und nicht bloss dessen 'Auswüchse' zu bekämpfen. Und zwar in der Praxis, nicht bloss in der Theorie.“

Unsere Empfehlung, für die Verbreitung unserer Flugblätter die Unterstützung des hochw. Klerus zu erlangen, ist wenigstens hier und dort befolgt worden, und zwar mit gutem Erfolg. So schreibt uns Hr. Andrew F. Gall, Minnesota:

„Ich übergab das mir von der C. St. zugesandte gedruckte Material unserem hochw. Hrn. Pfarrer Lambert Haupt zur Durchsicht. Darauf hielt er am 6. Dezember eine längere Ansprache an die Vereinsmitglieder und erklärte ihnen die Bedeutung der Beschlüsse des C. V. Des weiteren beauftragte er mich, 100 deutsche und 100 englische Flugblätter der uns angebotenen Art von Ihnen zu bestellen und sie dann vor der Kirche an die Gemeindeglieder zu verteilen.“

Seit einer Reihe von Monaten veröffentlicht der "Pfarrbote" der St. Alphonsus Gemeinde zu Chicago kurze, aufklärende Artikel über Wesen und Wirken der Credit Union. Das Dezemberheft bespricht die Vorläufer unserer amerikanischen, genossenschaftlichen Kasse, die Uebertragung dieser Einrichtung von Europa nach Kanada, von dort nach den Neu-England Staaten, und die Ausbreitung der Credit Unions in unsrem Lande im Verlaufe der letzten Jahre.

Es wäre zu wünschen, dass auch anderswo dieser Einrichtung auf ähnliche Weise in katholischen Zeitschriften Vorschub geleistet würde. Der Artikel anerkennt übrigens die Bemühungen des C. V. sowohl als auch der C. St. um die Einführung der Credit Unions unter den Katholiken unseres Landes.

Wir erfahren bei dieser Gelegenheit, dass gegenwärtig in Chicago fünf Parish Credit Unions bestehen, und zwar in folgenden Gemeinden: St. Aloysius, St. Alphonsus, St. Theresa, St. Elisabeth (Neger) und St. John. Drei dieser Gemeinden sind deutsch.

## Vom Büchertisch.

Wir wüssten kaum eine andere, in deutscher Sprache in unsrem Lande erscheinende Zeitschrift, der wir lieber eine weite Verbreitung wünschen möchten als dem "Sendboten des göttlichen Herzen Jesu", der mit dem Januarheft in den 60. Jahrgang eintritt.

Es ist eine "altmodische" Zeitschrift; schlicht und fromm, wie es unsere deutschen katholischen Pioniere waren. Jedoch, auch gesund

und kernig, wie sie. Wir kennen das Blatt seit mehr als vierzig Jahren, und es schien uns stets als ein Ausdruck jener eigenartigen Gabe deutscher geistlicher Schriftsteller, zu schreiben was den Einfältigsten wie den Gelehrtesten (nicht aber den Verkehrtesten) nicht nur munden, sondern auch nutzen wird. Merkwürdigerweise hat jeder seiner bisherigen Schriftleiter an dieser Tradition festgehalten. Jede deutschlesende Familie sei der "Sendbote" daher herzlich empfohlen zur Lektüre am Familienisch.

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Während bereits das Durchblättern jedes der bisher erschienenen Bände des Herderschen Lexikon dessen Vorzüge erkennen liess, verriet erst wiederholte Verwendung sowohl der reichen Inhalt, wie auch die Zuverlässigkeit des Werkes. Weder die Britannica noch ein anderes Nachschlagewerk ähnlicher Art in englischer Sprache kann sich mit dem Herder messen; daher empfiehlt sich dessen Anschaffung jedem Deutschamerikaner.

Als Bestätigung unserer Ansicht sei auf das Urteil eines Mitarbeiters der Wiener Zeitschrift "Schönere Zukunft" hingewiesen, und auf die von ihm angeführten bemerkenswerten Empfehlungen von anderer Seite. Wir lesen da:

"Man blättere und lese in den drei Bänden, wo immer man will: überall wird man auf den Goldschatz stossen, den die 'Deutsche Zeitung' im neuen Herderlexikon mit den Worten aufdeckte: 'Der christliche, der universale Gedanke abendländischer Ueberlieferung steht im Mittelpunkt und wird bis in alle Einzelheiten klar zu Ende gedacht. Ueberall die durchdachten Folgerungen, die Gegenwartsnähe einer festen Weltanschauung, die sich in der Auflösung unserer Kultur zu behaupten weiss. Dass die Wahrheit als solche, ohne Misston aufdringlicher Propaganda, durch ihr Dasein am besten und nachhaltigsten wirkt, bezeugt das Urteil, das Oberpfarrer Zander im evangelischen 'Deutschen Pfarrerberblatt' über den Grossen Herder dahingehend fällt: 'Die durchaus katholische Grundanschauung des 'Grossen Herder' ist übrigens niemals verletzt, end für uns Protestanten, vielmehr verständnisvoll, wie z. B. . . . beweist. Es herrscht hier jedenfalls eine erfrischende christliche Klarheit, sodass auch unsere Glaubensgenossen sich das Werk ohne Bedenken anschaffen sollen; sie werden einen ganz ungemeinen und zeitgemässen Schatz von Wissen und Glauben sich damit schaffen. So ist der Grosse Herder, wie R. Euringer in den 'Münchener Neuesten Nachrichten' darlegte 'eine Welt, in Bände gebunden, die jeder 'Lösung' eine Bindung, jedem 'Wissen' eine Weisheit entgegenzuhalten, zu bringen hat. Goethe hat das Wort gesagt von den 'Bruchstücken einer grossen Konfession'. Solch eine Konfession in den Tagen der Verzweiflung muss dies Universalwerk sein.'"

Wir möchten diesen Aussprüchen noch einen weiteren lobenswerten Umstand hinzufügen. Das Werk ist reich illustriert; jedoch gewinnt man den Eindruck, die ausgewählten Bilder seien nicht nur dazu da, das Herdersche Lexikon populär zu machen. Die Abbildungen sind durchwegs durch den Text bedingt, und man hat nie, oder nur selten, das Gefühl, eine gewisse Illustration sei überflüssig.